VOL. XX. NO. 12.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

DECEMBER, 1876.

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relating to the business of the Association may be addressed to either of the Secretaries as above.

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American Missionary

VOL. XX. DECEMBER, 1876. No. 12.

AMERICAN MISSIONARY ASSOCIATION.

THIS NUMBER OF THE "MISSIONARY."

It will be seen that this number of the "Missionary" contains twice the usual number of pages and that it is devoted almost exclusively to the proceedings and papers of the Annual Meeting. We are anxious to place these all together and at once before our readers. The frequent fate of such documents is to be laid away for future reading. We ask that these be read first and laid away afterwards for reference. They are freighted with thoughts that are worthy of most careful pondering by both patriot and Christian. The anxieties awakened by the recent Presidential election give emphasis and urgency to opinions and measures that go below the surface of our national difficulties and duties.

ANNOUNCEMENT.

With the next issue of the "AMERICAN MISSIONARY," we shall begin to print it in new form, in a Southern State and by the hands of colored men. The form will be quarto; the place will be Hampton, Va.; and the printers will be the colored students of Hampton Institute. The press will be a fine four-roller cylinder press, valued at $2,250, the gift a few years since of Richard Hoe and Co., New York. We can assure our readers that the work will be well done and that the appearance and legibility of the paper will be entirely satisfactory. It will be edited and mailed at this office and reach its destination regularly.

The new form will not be quite so convenient for preservation, but will be more likely to be read. We are sure that our patrons will be pleased to learn that the change of form will save nearly $1,500 annually to the treasury of the Association.

This change of place and printers we believe will be hailed as one of the significant signs of progress in the last thirty years—in the overthrow of slavery, the breaking down of the lines separating the North and the South and in the advancement of the colored people in education and industry.

It is our purpose to secure for each number, from some able writer, an article on the great American, African and Chinese problems, with which our work is identified. We shall, also, present a broader range of topics and of reports from our field-workers; including the lights and shades of Southern progress and opinion among both whites and blacks. As our missionaries and teachers have no ends to gain except the good of both races, we can always rely on their accuracy.

A new impulse needs to be given to the work of educating and elevating the colored people of the South. We hope that the more extended circulation and the wider range of material and the more careful reading of the "American Missionary" will be made to contribute to that end.

THE THIRTIETH ANNUAL MEETING.

The interest in the work of the Association evidenced by the large attendance and close attention from beginning to end at the recent Annual Meeting is full of encouragement to those actively engaged in its work. Over 600 guests from abroad were entertained by the hospitable people of Fitchburg, who also themselves added considerable numbers to the public gatherings.

The sermon by Rev. Dr. Burton of Hartford, Conn., was inspiring and stimulating to hopeful and persistent labor in all departments of Christian work, and especially in those which tax the faith and patience most. It gave, perhaps, the best possible keynote for the new year's work-song. We shall keep on sowing, even though it be with weeping, just so long as our belief in the coming again rejoicing and bringing sheaves is *doubtless.*

There were tears at our Annual Meeting—not of disappointment or despair—not over the work either past or to come—but tears of love, as there were called to mind often and vividly those who had been in the work so long and so devotedly, and who were not, for God took them. One of the most delightful of all the meetings was that on Thursday morning, commemorative of the lives and deaths of two of our prominent workers—the Rev. Geo. Whipple, D.D., from its beginning Secretary of this Association, and recognized by all who had been associated with him as, in his gentle dignity, a man wise in his counsels and firm in his convictions beyond most men; and the Rev. and Hon. E. P. Smith, a man tried in its service, South and North, at home and abroad, in a subordinate position and in high authority, and found in all and equally a brother to be trusted, to be honored, to be loved—dying in carrying out the latest plan of the Association, in a perilous service of exploration in Western Africa. Their example is our encouragement. "The workmen die, but the work goes on."

The review of the general work of the Society was encouraging and hopeful. The brief opening address of President Tobey was very comprehensive and wise. A careful paper by Sec'y Woodworth on "The lessons of Pentecost to Modern Evangelism" suggested what is to a great extent the mission and work of the Society; to preach the gospel to those from every nation who gather on our shores, that they may carry it back to their homes.

Rev. Mr. Pond's Paper showed how, and how far, this was being accomplished among the Chinese on the California coast.

Rev. D. O. Mears, of Cambridge, demonstrated the necessity of more vigorous efforts toward the education and evangelization of the freedmen, for the sake of

their citizenship at home; and Sec'y Pike urged its importance with reference to the fulfilment of their mission to Africa.

The work among the Indians, checked by the unsettled condition of their affairs, was pressed in its importance and hopefulness by Pres't Tobey, Gen'l Fisk, Col. Meacham and others.

The reports of Committees commended the methods and the results of the year's work, and urged that it be pressed forward in every direction. It can be easily, and will be promptly extended, and enlarged, if only the constituency of the Association will provide the means with which to do it. The responsibility must rest with them. The statement was made by Pres't Cravath of Fisk University, that 25 per cent added to the resources of the Society for use in the South, could easily be made to double its work there; the reason and the significance of this statement is apparent. Every year now wisely and efficiently used is of immense advantage.

The work in the South, on the Pacific coast and on the plains, is like a process of irrigation. We have been digging the larger channels, in establishing the greater educational institutions; already the lesser water courses are carrying life and health to the outlying fields; but the work will not be done until from these and the like fountains of knowledge and virtue, the streams shall flow through every village and by every cottage of the wide land, so that every one may "drink of the brook in the way."

On this kind of work more than on all beside, rests the prosperity and permanence of our republic, and the salvation through manhood to the Divine image, of the degraded races of the world.

It is the work to which this Association, with others, has in the providence of God been called. As the organ of the Congregational churches, which claim to represent the faith of the earliest Protestant settlers on these shores, we look for even a more hearty, more generous and more general interest in our work of hiding the leaven of their faith and their intelligence in the three measures—African, Indian and Chinese—of this mass, until the whole be leavened.

THE COMMERCIAL VIEW—THE SOUTH AS A PRODUCER AND CONSUMER.

An earnest and intelligent friend of the Freedmen remarked recently that if the resources of the Christian Commission had been continued after the war, and devoted to the education of the colored people in the South, the commercial panic and pressure in the country would not have occurred.

The remark may be a little enthusiastic, yet it contains a profound truth—not merely a regret for the past, but a warning for the future. If the four millions of Freedmen and the equally great number of the "poor whites" continue to be ignorant and degraded, they will be meagre producers and very limited consumers. If they are to require only the scantiest and cheapest clothing, the barest necessities for subsistence, the poorest furniture, and but little of that—if they can buy no books, sustain no schools, and acquire no culture, a very little from Northern or Southern looms, anvils or stores will suffice them. Just in proportion as their wants increase will they be valuable customers, and in the same measure will they be efficient producers. Intelligent labor multiplies production and increased pro-

duction justifies and calls for increased consumption. Commercial men should study this problem. They know the kind and amount of goods sent to the South in the old times, and they know the value of those old Southern debts. Shall the future be no better? It can only become better by making the people more intelligent and skilful in their industries and enlarged in their requirements.

But there is a wider view of the subject. Africa contains two hundred millions of people and untold possibilities of production. It has been one great aim of British enterprise to enlighten that dark land, to call forth her industries and multiply her ability to consume the products of civilization. A continent of ill-clad savages roam there over lands full of the undeveloped treasures of mine, forest and field, and their wants are little above those of the brutes that dispute with them the possession of the soil. To transform these savages into industrious and cultured men and women is to create a wealth-producing people, who will require and can pay for, the products of civilized countries. British capital is freely expended, to produce that transformation, and why should not America's as well? If we send educated Freedmen to the land of their fathers, we put a mighty leverage under one of the noblest commercial and industrial objects of the age or world. Shall we educate them? Shall we send them?

THE POLITICAL VIEW—THE NEGRO A VOTER.

To America is committed the problem of popular suffrage for herself and the world. The successful solution must be first wrought out in her own experience. The first one hundred years of this experiment have ended triumphantly—yet not without difficulties and dangers. Among all the elements of discord no others have been so great as those clustering around the Negro. This was not by fault of his, for he was not voluntary in coming, nor in his enslavement, nor in his enforced ignorance; yet, for the last half of the century, his presence has been the occasion of growing alienation between the two sections of the country, terminating in our dreadful civil war.

The new century opens upon us with the Negro still in the South. His outward condition is legally changed, but he is still the occasion of local dissatisfaction and of national solicitude. The recent Presidential election has given to the nation another startling evidence of this; but Presidential elections can never solve the problem. The triumph of one party will not save the nation, nor the success of the other destroy it. It is amazing that intelligent people, North and South, do not see that far deeper measures are essential to the harmony of the sections and races in this land. There are two ways—perhaps *only* two ways—in which the millions of Negroes in this nation can exist among us—they must be slaves, or intelligent freemen. Slavery had a power of control over a race so amiable, but it was an outrage against the conscience and intelligence of mankind, and died inevitably and can never have a resurrection. But if the colored man is free and entrusted with the ballot he must be educated to a fitness for its use. He cannot otherwise wield it for his own safety or for the good of the nation. Shall he be thus educated? Will the North and South join together in friendly endeavor in this obvious duty—this palpable necessity? The South is poor, the North is rich, and should lend the helping hand. The South scarcely feels her sole responsibility for this work, but her white population has thus far either

welcomed, or tolerated these efforts of the North, and the colored people have rejoiced beyond measure in them. Indeed no better bond of fraternity between the North and the South can be found than this patriotic and Christian endeavor to prepare the Negro for his new position. Will the North devote herself to this great undertaking with an energy commensurate to its importance?

THE RELIGIOUS VIEW—THE SOUTH AS A HOME MISSIONARY FIELD.

We fear the churches of the North do not appreciate the South as a field for Home missionary labor. Has it not greater claims in some respects than the West? Its population is larger by nearly two millions. Its relation to the welfare of the nation is equally great. The *white* people at the South need missionary labor as much as those at the West. They are poorer, the "poor whites", especially, are vastly more so. They as much need culture, educational and religious. They as much need help in establishing schools, colleges and churches. They as much need aid in the training of an educated ministry. In short, in all respects, the claims of the white people of the South for home missionary labor are as great as those in the West.

Then if we turn to the black population of the South, the appeal comes with ten-fold weight, for they are a people whose claim upon our Christian sympathies is based upon two hundred years of oppression, cruel and relentless, that fettered their bodies, darkened their minds, and corrupted their hearts. Yet they are a people presenting the most hopeful of all opportunities to American churches for missionary labor—they are near to us, they use our language, they believe in our Gospel, so far as they understand it, they welcome most eagerly our teachings, they rejoice to lay hold of the printed Bible, and their emotions are strong and deep, a natural warm soil for faith, hope and love. Their proper religious training will bless them, will go far in saving our land from danger, and will make a new era in the raising up of missionaries for Africa. For is not God calling these people, trained under our civilization and religion, to go to the land of their fathers, where their complexion will insure the welcome of a brother and their constitutions will endure a climate so fatal to the white missionary? Where can such a combination of motives be found converging upon a single race?

When, therefore, we put together all these considerations respecting the two races of the South—when we come to our white brethren there, not with arms to conquer them, nor laws to coerce them, but, in the spirit of our common Lord and Master, to aid them in sustaining the institutions of the Gospel, and, especially, when we send to them missionaries and teachers, who come not to seek office, or worldly emoluments and honors, but simply to assist them in the education of their needy colored population, we lay the foundation, in the deepest Christian charity, for a true and lasting fellowship. Will the churches of the North open their eyes to look on this vast field, and will they open their hearts to enlarged and fraternal devisings for the great result?

THIRTIETH ANNUAL MEETING
OF THE
AMERICAN MISSIONARY ASSOCIATION.

The Association met in the Rollstone Congregational Church, Fitchburg, on Wednesday, October 25th, 1876, at 3 o'clock, P. M. The President, Hon. E. S. Tobey, of Boston, took the chair, and introduced the services by reading the hymn, "My faith looks up to Thee." Rev. E. S. Atwood, of Salem, read the Scriptures and led in prayer.

On motion of Rev. Charles L. Woodworth, Rev. A. P. Marvin, of Lancaster, was chosen Scribe, and Rev. George H. Stanton, of South Weymouth, Assistant Scribe.

The following gentlemen were appointed a Committee on Nominations, viz: Rev. H. M. Tyler, Rev. G. D. Pike, and Rev. C. L. Cushman.

The annual report of the Treasurer, Edgar Ketchum, Esq., was then read by him, accepted, and referred to the Executive Committee, for printing.

Rev. M. E. Strieby, D.D., Secretary of the Association, read a full abstract of the annual report of the Executive Committee. The report was accepted, and the several parts were referred to Committees to be appointed to consider and report upon them.

The Committee on Nominations reported the following Committees, which were appointed.

Committee on Business.—Rev. G. R. W. Scott, Rev. C. L. Woodworth, Rev. Marcus Ames.

Committee on Finance.—Rev. George A. Oviatt, A. S. Barnes, Esq., Samuel Holmes, Esq., Hon. J. G. Pollard, and Charles Crosby, Esq.

Committee on Religious Work.—Rev. E. S. Atwood, Rev. Franklin Tuxbury, Rev. Michael Burnham, Rev. E. G. Porter, Rev. E. E. Strong, Rev. W. S. Alexander.

Committee on Educational Work among the Freedmen.—Rev. A. P. Foster, Pres. E. M. Cravath, Rev. S. M. Freeland, Rev. E. O. Jameson, Rev. G. M. Boynton, Edward Smith, Esq., Rev. Thomas S. Robie.

Committee on Work among the Indians.—Rev. G. H. DeBevoise, Rev. Stephen M. Newman, Rev. H. D. Walker, Dea. M. J. Brown, Rev. F. E. M. Bachelor.

Committee on Chinese in America.—Rev. C. R. Bliss, Rev. A. G. Bale, Rev. L. S. Parker, Rev. Charles Jones, Rev. William Clark, D.D.

Committee on Foreign Work.—Rev. John W. Harding, Pres. A. L. Chapin, Gen. Clinton B. Fisk, Rev. Edward Strong, D.D., Rev. A. E. P. Perkins, D.D., Rev. H. B. Cummings.

The Nominating Committee also reported the following list of Officers for the ensuing year. The report was accepted, and the officers elected.

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J. H. Washburn.
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The appointment of a Corresponding Secretary, in place of the late Rev. Geo. Whipple, D.D., was referred to the Executive Committee.

The Association was then addressed by the President, Hon. E. S. Tobey, it being the first occasion of his occupying the chair.

Announcements for the evening were made ; prayer was offered by Rev. Dr. Perkins, of Ware, and the meeting adjourned to half-past seven o'clock.

The Association assembled according to adjournment. Rev. E. E. Strong, of Waltham, conducted the devotional exercises.

The Annual Sermon was preached by the Rev. Nathaniel J. Burton, D.D., of Hartford, from the text, Psalm 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The discourse was listened to by a large audience with delighted interest.

Thursday, October 26.

The morning session began at 8 o'clock, the President in the chair.

Prayer was offered by Rev. Edward Strong, D.D., of West Roxbury.

The first two hours were devoted to a service, commemorative of Rev. George Whipple, D.D., late Senior Secretary of the Association, and Rev. E. P. Smith, President of Howard University, and recently engaged in the service of the Association on an exploring tour in Africa.

Interesting and highly appreciative remarks and reminiscences were made by the Hon. E. S. Tobey, Rev. M. E. Strieby, D.D., Rev. Elnathan Davis, Rev. R. B. Howard, Rev. Leonard S. Parker, Gen. Clinton B. Fisk, Dea. Samuel Holmes, Rev. S. S. Ashley, and Rev. George P. Claflin.

Gen. Clinton B. Fisk, Rev. L. S. Parker, and Rev. B. N. Seymour, were appointed a committee to present resolutions expressing the feelings of the Association in view of the decease of the Rev. Geo. Whipple, and Rev. E. P. Smith.

The Memorial Service, which profoundly interested a very large company of Christian friends, was brought to a close with prayer by Rev. H. B. Hooker, D.D.

The business of the Association was resumed at 10 o'clock, when a paper was presented by Rev. C. L. Woodworth, on the following topic, "Does the day of Pentecost cast any light on the principles and methods of propagating the gospel among the unevangelized?"

The Rev. D. O. Mears, of Cambridge, came next with an essay on the following subject, viz: "The Centennial Problem, and its Uncertain Factor."

The President being called away, took leave with a few impressive remarks on the subject of the essay, and the general work of the Association.

Gen. C. B. Fisk, was then called to the chair.

Rev. G.D. Pike, of New York, made an address on Missionary Work in Africa.

Adjourned to 2 o'clock, P. M.

At the opening of the afternoon session, prayer was offered by Rev. S. M. Newman, of Taunton.

A paper prepared by Rev. W. C. Pond, of San Francisco, was read, in his absence, by Rev. B. N. Seymour, of New Ipswich, N. H.

Rev. George A. Oviatt, from the Committee on Finance, made the following report:

Mr. PRESIDENT: Your Committee on Finance beg leave to report as follows:

We have not only examined the statement of your Treasurer, as presented to the Association yesterday, but also a classified statement of its assets and liabilities, furnished by the financial committee, a sub-committee of your Executive Committee in New York, clearly showing the pecuniary condition of the Association and its monetary necessities for the future.

It can be said without hesitation, that the financial affairs of the Association, in all respects, have been administered during the year past with remarkable economy, while the financial committee, composed of gentlemen of eminent business ability, propose to prosecute still further their special work of looking after the expenditures of the Association, that in this direction there may be no waste, and that the resources at command may be made to accomplish as much as possible.

The aggregate receipts of the society from all quarters, the collections from the churches, individual donations and legacies, were about ten per cent. less last year than the year before, and as the expenses have not exceeded the receipts, it is evident

that there has been either a contraction of labor performed or a commendable effort in the line of retrenchment. The Association has not been able to extend its operations either at home or abroad, while the compensation of the missionaries and teachers in its service is at the very lowest notch. The Secretaries and other agents, never extravagantly paid, voluntarily have thrown off from their salaries as much as they could and live.

These curtailments in the expenses of the Association have been virtually, on the part of the employees, so much increase of their individual contributions to its funds, and the question arises whether, had the patrons of the society all over the land done the same thing, its receipts would not have been sufficient to cancel its indebtedness and greatly extend its work.

The indebtedness of the society a year ago, in round numbers, ninety-six thousand dollars, was diminished last year by special contributions a little more than three thousand dollars. This indebtedness, as you are aware, is for property in the hands of the Association—mostly needed in carrying on its work—so that the assets are equal to the liabilities, and even more than this. But the interest on this large sum of ninety-three thousand dollars has to be paid annually, which is taking so much from the receipts, which are all needed for the prosecution of the great work the Association has undertaken to do.

Your committee cannot do otherwise than recommend that strenuous efforts should be made on the part of the friends of the society to lift from it the burden of this debt.

Of the receipts last year, a little more than thirty thousand dollars were in the way of legacies.

The work of the Association cannot be carried on successfully on the present plan, which contemplates, in the future, work on a larger scale, without an increase of receipts.

Your committee suggest that it would be well, at once, to inform the churches of the exact amount of their contributions last year—just how large and just how small they were—and that they be urged, in view of the greatness of the work to be done, to give to this leading object of beneficence with a more liberal hand.

The Executive Committee tell us of the hopefulness of our work, and that more must be done. Do not the churches, in adopting this committee's report pledge themselves to see to it that the treasury of the Association shall be filled?

We are happy to say, that we find the Association, financially, in good, sound condition, save that it wants larger receipts to enable it to liquidate its indebtedness, and to enlarge its operations in accordance with the plain indications of the will of the Master.

All which is respectfully submitted.

The report of the Committee on Religious Work was presented by Rev. E. S. Atwood.

The Committee on "Religious Work" desire to express, at the outset, their satisfaction at the breadth and particularity of the report referred to them for consideration, presenting, as it does, in such brief space, so complete a view of the outcome of the strictly religious work of the Association. As the tabulated results cover, with one or two exceptions, a period of only ten years, and yet an exhibit is made of fifty-six churches, with a membership of about four thousand, and a Sabbath-school clientage of still larger numbers, the Association is certainly to be congratulated on its uncommon and most gratifying success

That these results have not been wrought out by spasmodic effort, but are the fruits of healthy growth, seems evidenced by the fact, that these scattered churches are already in the process of concretion into conferences, local and State. The element of organization, so vital in its bearing upon the best working of the law of fellowship, integral in Congregationalism, has manifestly not been neglected. Of these fifty-six churches, all but four are credited with Pastors, and appear to be fully equipped for work.

Still more significant and trustworthy, however, than these external indications of prosperity is the actual spiritual fruitage of the year, only partially represented in the 665 additions to church membership during the last twelve months. The revivals at Raleigh, and Memphis, and Hampton, and Selma, and Nashville, and Atlanta, and Athens, and New Orleans, and Mobile, and Talladega, are the seals of the Highest upon the faithfulness with which the Association has done its religious work. It is noticeable and gratifying also that, as a rule, these seasons of refreshing seem to have been remarkably free from that turbulence of feeling and manifestation once so characteristic of the colored race, under such circumstances, and which justly raised

suspicion as to the genuineness of a so-called "work of grace." It seems evident that a life of piety is being wrought out, which is calmer, more intelligent, and more stable. It has more of the blood and brawn and fixity of principle, and less of the frenzy of mere emotion, and this fact of itself is evidence of large progress.

Special attention is called to that portion of the report relating to the training of theological students. The commendation of this line of associational work lies in the very face of it. The small outlay of means requisite to the sufficient equipment of these preachers to their own people is no inconsiderable advantage, but far beyond this in importance is the fact that in many particulars they have special adaptations for the work. There are certain affinities of race stock that are stronger than culture; a brotherhood of common blood that has possibilities and opportunities specifically and solely its own. The burden of experience is positive that an alien ministry is only a temporary expedient; and that without undue haste, and equally without undue delay, the work of evangelizing any people must largely be handed over to those whose birth and common interest identify them most closely with the race to be led into the light and liberty of the Gospel.

Nor is this all, nor the most—a vaster problem finds, in the successful outworking of this line of effort, its only hope of solution. The evangelization of Africa is a work that has hitherto foiled the wisdom and resisted the most aggressive endeavors of the various forms of missionary enterprise. That great continent, with its territory sweeping through so many parallels of latitude, with its teeming millions of population, is out of reach by reason of the malaria that fringes it like fire, and though here and there a man has been able to defy it, yet the multitude of martyr graves that line its shores, evidence how well nigh hopeless is the endeavor to break through it. From the honored dust of Livingstone, under the marbles of Westminster Abbey, and from the no less honored dust of Smith, under the lonely sods of the land for the hope of whose redemption he died, and out of the sleeping places of many of God's elect, comes a voice of warning, that makes even dauntless organizations and heroic men hesitate when the name of Africa is mentioned. But just now, when experience is at a loss, and sagacity has exhausted expedients, the providence of God seems to indicate that the educated Freedmen are the divinely commissioned messengers to that dark land, and that the outstretched hands of Ethiopia are to be filled with good, by sons and daughters sprung from her own loins. The committee notice as a hopeful augury for the future of this enterprise, the growing interest in the work among the students at Nashville, and Mobile, and in the LeMoyne Institute, showing itself in the organization of African missionary societies, and in personal consecration to the service; and they feel warranted in urging the Association to advance as swiftly and with as full force as may be, along this opening path, so radiant with promise. It seems to your committee quite practicable to secure from many churches and individuals by special solicitation—annual scholarships, to be administered for the education of such students as desire to fit themselves for the African work and they suggest the matter to the careful consideration of the executive board.

One other item of the general report has attracted the particular notice of the committee, viz.; the plan of mission stations adjacent to the schools. It seems to have peculiar merits, with few or no drawbacks. As practical training schools for preachers these stations will have their inestimable use, while at the same time they are sure to become centers of crystalization for new churches. With every word of this paragraph of the report your committee most heartily coincide.

In closing a general survey of things done and things purposed by the Association in the matter of religious work, a most satisfactory advance is noted, and your committee would heartily echo the word "Forward" which is manifestly the watch-word of the executive board. With increased confidence, we renewedly commend to the churches this great work in all its branches, certain that its successful issue carries with it the only satisfactory and permanent solution of some of the darkest problems of our national life, while at the same time it offers the most hopeful assurance of the speedy redemption of the swarthy myriads of that ancient land whose bringing in to God has hitherto seemed the last possibility of missionary enterprise.

The Communion of the Lord's Supper was observed at 3 o'clock. The Rev. Edward Strong, D.D., and the Rev. S. M. Freeland, officiated at the table. A large number of communicants participated in the solemn and delightful service.

Resuming business, the report of the Committee on Educational Work among the Freedmen, was read by the Rev. A. P. Foster.

The Committee on Educational Work among the Freedmen, beg leave to report as follows:

The importance of the education of the freedmen cannot be over estimated. It is vital to the well-being of this republic. Indeed, it is scarcely exaggeration to say that it is essential to the republic's continuance. In this aspect, the work of the Association appeals to our patriotism as can that of no other society.

At the close of the war the nation was confronted with a most difficult problem, to wit: on what footing to place the South. We apparently had a choice between two courses, and only two. On the one hand, the Southern States might be held as unorganized territory, governed by a civil service, as England governs India, and no exercise of the rights of citizenship be permitted therein till it should be well established that the inhabitants could be trusted with such responsibilities. This was Mr. Sumner's plan. But there were objections to it so serious that it was rejected. The other alternative was to give back the rights of citizenship to those who had been in rebellion, and then, as a necessary protection to the negro, to give him an equal voice at the ballot-box. This last measure was decided upon, whether wisely or not we will not here attempt to debate, and 930,000 colored men, who were unable to read the ballots which they cast, were entrusted with the most sacred right of freemen. What was the result? These men, who through their past life had been subjected to the withering influences of slavery, without knowledge of the responsibilities or duties of citizenship, trained by a previous endurance of injustice to deem it lawful to do injustice in return, given over, most of them, to a degrading superstition, or a corrupt Christianity, beyond question did not in many cases exercise their new-born power wisely. Subject to the influence of designing men, they many times have been guilty of a misapplication of funds, or of the enactment of unjust laws, or of introducing into office men who could not command respect. Parties divided largely on the line of race, and matters were decided in politics mainly by the simple question of whether blacks or whites were in the majority. It is not surprising, under these circumstances, that the whites, heretofore accustomed to the servile obedience of those who now had matters their own way, themselves in most cases uneducated, their passions stimulated, and their Christianity corrupted by the slavery of the past, should fail to meet this unpleasant state of things in a Christian way, but instead resorted to old-time violence. It cannot be denied, that while the present alarming condition of affairs throughout the South is without justification, it has its roots in causes which can be thus easily traced.

The question here meets us with fearful earnestness: What can be done for the unhappy South? Education and Christianity—and they only can solve the problem; not education alone, not Christianity alone, if such a thing could be, but Education and Christianity combined;—an educated Christianity. We have not before us today the question of reconstruction; we are here concerned only with the religious and educational aspects of Southern affairs. Nor have we now to do with what may be the duty of Government. It is a question worth raising, whether, as a matter of self-preservation, Congress should not do something for the education of the illiterate masses of the South.

But we must not place our dependence on the Government. There are political difficulties in the way, which render governmental help in educational directions unlikely if not impossible. In this emergency Christian people must stand in the breach. In this emergency this Association comes to the front, and, pointing to its record, reasonably claims our heartiest support. As Christians, desiring the salvation of souls; as just men, desiring to protect those whom our own act has put in peculiar danger; as patriots, desiring a united, peaceful and happy land, we are bound to meet these pressing needs.

The Association the past year has done work such as to awaken thankfulness and courage. It has now in the South, seven chartered institutions of learning, fourteen high and normal schools, and six common schools, twenty-seven in all. It sustains 147 teachers, and 6,175 pupils, 57 of whom are in theological training.

It should be remembered, that it is not proposed by this Association to establish a system of public schools throughout the South. A work of this character would be beyond its means, and still more beyond its province. Its one aim is, and must be, to establish at convenient points, institutions to prepare Christian workers. These institutions, dotting the South, are the ganglia or nerve centers from which will radiate in every direction Christian influences. This principle is fundamental to all Christian work; it is the principle which our Lord set forth under the parable of the leaven. It is the principle which has prevailed, and must prevail, in every kind of missionary enterprise. Years ago the American Board established missions in the Sandwich Islands. To-day the converted Hawaiians are sustaining missionaries of their own race, on the Gilbert and Marquesas Islands. But the Gospel no sooner touches these

distant islanders, than they, too, are fired with missionary zeal, and to-day in their turn are supporting missionaries of their own blood on the Mortlock group. And now word comes, that the Mortlock Islanders are preparing to send of their own number to islands still further west. It is a like wonderful development which we expect among the colored people of the South; and we record with gratitude that colored teachers are quietly spreading here and there throughout the South, sustaining schools on their own account. There are to-day 70,000 scholars in the schools of the former or present pupils of institutions under the care of the Association. It is gratifying to notice also, that a great interest in the Christianization of Africa has sprung up among the Christian negroes of the South, and that there is now no unreasonable prospect that that vast continent, which has been besieged by white missionaries on every side for these many years, with but here and there a foothold on its burning shores, may now be conquered for Christ by those whose qualifications of race fit them for success. As the fundamental incentive and preparation for all such work, the extensive revivals in many of our institutions are especially cheering.

In the condition of the educational work of the Association there is no cause for discouragement, but every inducement to push on in the line marked out by Providence. The loss of Emerson Institute by fire is a matter of deep regret, and the building should be speedily replaced by the benefactions of Christian people. The splendid building recently dedicated as Fisk University, erected by the self-denials and ability of the colored people, is an enduring witness to the value of such influences as this Association throws around that race. But the work is threatened on every side; by the ignorance and immorality of the blacks, by the passions of the Southern whites, by the intense aggressiveness of the Roman Catholic Church, and, shall we say it, by the indifference of many Christian people in the North. The great need now is, that the Association should receive the most generous support of all good people. Its work has by no means come to an end. For many years in the future must it be sustained in its endeavors to do for the negroes what humanity, and patriotism, and Christianity, are all loudly demanding of us.

Rev. G. H. DeBevoise presented the report of the Committee on Work among the Indians, as follows:

The Committee to whom was referred so much of the Annual Report as related to "the Work among the Indians," have considered the subject, and submit the following:

We find from the report, which seems to be full and exhaustive, that notwithstanding unusual obstacles and discouragements, arising from the unsettled condition of Indian affairs, and of public sentiment in regard to them, a gratifying success has attended the work performed by the different agents, missionaries and teachers appointed by this Association. The result of their labors appears to be of exceptional value, and calls for a renewed expression of thankfulness to God for the seal of success He has given to the labors of His servants. While all are ready to confess, that the sum of results, so far as their value can be at all measured, falls short of the desire, and the hope, and very far short of the apparent need, none can fail to rejoice in any success attending the labors of God's servants, in the difficult fields of Christian work.

We think that no one can appreciate, even in small degree, the great work yet to be done for and among the Indians, without regretting that so little comparatively has been planned, undertaken or accomplished by any Christian organization in this important and promising field; nor without wondering why, from any causes, the churches fail to furnish the means or men necessary to the work.

It appears to your committee, that if any society or company of Christians, organized, planning, working and praying for the establishment of the kingdom of Christ in our land, is called of God to go in and possess this people for Him, that call comes to the American Missionary Association. We believe that the importance and proportions of their work among the Indians will soon appear in outlines clearly defined. We trust that God will place before His church and people, an open door to this work; and that the policy of the Government will in the future be of a character to strengthen the hands and encourage the hearts of all who labor and pray for the salvation, temporal and spiritual, of this much injured, much degraded, much belied, and little understood people. We deprecate any change which will have the effect or tendency, to leave this roaming savage, and already too warlike people, under the control and influence of men who, are but illy qualified to teach them to learn war no more.

We deem it the pressing duty of Christian ministers, teachers, and all who lead in the making and moulding of public sentiment, persistently to keep before the

people and the rulers, such a view of the duty and moral obligation of this nation toward the Indians. As is thus expressed, in the words of one well qualified to pronounce righteous judgment in the case, "If this nation would stand justified at the bar of history"—and at a higher tribunal—"the corner stone of our Indian policy should be, the recognition by the Government and by the people that we owe the Indian not endowments and lands only, but also forbearance, patience, care and instruction."

And if neither in these words themselves, nor in their author's intent, was included the larger idea, we here add it, and with emphasis. We owe it to them, we owe it to ourselves, we owe it to their Master and ours, to give them the Gospel. We welcome and re-echo the sentiments of the honored President of this Association, as, speaking from a large experience and with mature judgment, he affirms his convictions with respect to the encouragement we have for Christian labor among this people, concerning whose susceptibility to any impression for good, good men have been strangely filled with unbelief.

In the spirit vitalizing the words spoken to our ears and to our hearts last evening, we would hail and encourage the going forth of many more workers, upon whom God grant the mantle of our much beloved and much lamented Bro. E. P. Smith may fall. May there be found those who shall go forth to bear the precious seed, and to bear it weeping, too, if God will that thus it be. We believe that there is a Divine power in the Gospel of Jesus Christ, which will make even the Indian wilderness to be glad for the Gospel, and the desert of their savage life to rejoice and blossom as the rose, and we look for the witness in the years to come, of a changed, regenerated existence, as they bring forth in their lives the fruit of the spirit.

The Committee on the Work among the Chinese reported through Rev. C. K. Bliss, as follows :

The Committee to whom was referred the Work of this Association among the Chinese in America, present the following report:

Having examined with care the papers submitted to us, and especially the extended one by Rev. W. C. Pond, we should be untrue to our convictions did we not give an emphatic endorsement to the work as now prosecuted by the Association, and a hearty God-speed to our brethren directly engaged in it. Their measures commend themselves to us as wise, and we rejoice with them over the gratifying results already attained.

The *demands* of this work should, in our view, awaken serious attention. The presence in this country of 100,000 idolatrous and corrupt people, coupled with the certainty that the incoming tide cannot be stayed, is a fact of tremendous import. What is to be their influence upon us? Can such influence be shaped by us? Is it possible to leaven that strange mass with Christian ideas and principles? These are questions vitally affecting our national welfare. But the tide flows out as well as in. China is destined to feel, even more sensibly perhaps than we, the effects of this commingling of races and ideas upon our western shores; and it is a question rising far above the level of all political or social questions, whether the time favored of God for spreading Christianity in that vast empire has not at last come. It is a significant fact that a dozen young men, converted within two years in the schools of our mission, are now in China, from some of whom tidings have been received regarding the intense eagerness of their countrymen to learn from them about the religion of Christ. The vantage-ground upon which such men stand as witnesses for Christ, is apparent at a glance. At home, acquainted with all the skepticism of their countrymen regarding their own faith, and confident that they can give them something better than anything they have ever had, these converts can do a work for Christ which foreigners, however wise and however devoted, could never hope to do. The signs are now multiplying, that the unforeseen Divine providence which has brought these people to our land is destined to have in this matter a grand development.

Our attention has been particularly drawn to the *methods* by which our brethren prosecute their work. Their chief instrument is the school, and the school in its most rudimentary type. The new-comers, eager to learn the English language, avail themselves of any opportunity to do it, and our teachers, with a kind of craft against which there is no law, in the words of Bro. Pond, "bait the Gospel hook with the English alphabet." They preach, but not from a pulpit. They inculcate doctrines, but not in very scientific forms. They take the occasion afforded by their personal intercourse with eager and grateful pupils, to speak to them of the love of Christ. Some might criticise their work on the score that these schools are but slightly organized, and that the education they secure is of the simplest character; but herein our brethren illustrate their wisdom. Their object is not education, but conversion.

They extend to persecuted men the hand of kindness; confer upon them a temporal boon of great value in their eyes, viz.: a knowledge of the English language; and having thus proved their good will, they bring the truths of religion to them by direct personal instruction and appeal. It would be difficult to devise more favorable circumstances in which to preach the Gospel to men who, by reason of national prejudices and a difficult language, and many other barriers, have been found hitherto almost inaccessible to it.

Other methods of work, approved by the brethren, seem equally useful. The society known as the Congregational Association of Christian Chinese, so rigid in its conditions of membership, and so well adapted to unite in sympathy and effort those who abandon idolatry for Christ, can doubtless be made greatly helpful in the com mon work.

The *results* which a few years of labor in this field have secured surprise us. Not long ago we were in doubt whether any impression whatever could be made upon people so firmly wedded to the superstitions of centuries; but already more than an hundred have been numbered as converts, and many more have become dissatisfied with their old religion, and seem about ready to accept the new. It may well be doubted whether in our entire field of missionary effort the world around, there is one spot that will better repay careful cultivation.

The necessities urged by our brethren for the more successful prosecution of the work are very few. In fact, their modesty in making demands upon the benevolence of the churches is noteworthy. But there is one want which they express that should be immediately met. They should have a building of their own, suitable for their purposes, and large enough to accommodate all who would come to them. They ought not to be crippled financially by the payment of rent, which though in a business point of view is small, is yet large to them; nor should they be crowded into uncomfortable quarters. A donation of two or three thousand dollars would remove this the chief evil against which they contend, and it is earnestly hoped that among the benefactors of the Association some one will come forward with the amount required.

In conclusion, we commend this work to the churches as one full of good fruit, and worthy of their liberal support and earnest prayers. It is a work brought to our hands in fulfillment of those numerous and earnest prayers of ours that God would open doors of effort before His Church. The doors are open. The door of China is California, and the question which His providence is now pressing upon us is, Will ye enter it?

Rev. John W. Harding, from the Committee on Foreign Work, made the following report:

REPORT OF COMMITTEE ON FOREIGN WORK.

The Committee appointed to report on the Foreign Work of the Association note with satisfaction the judicious transfer of most of the churches, schools, and property, connected with the Jamaica Mission to the care of the Wesleyan, Baptist and Episcopalian Missions, and express the hope that the transfer of the whole work may be soon completed.

We have examined the latest reports from the Mendi Mission, with conflicting emotions of painful sadness and hopeful encouragement. On the one hand, the providential origin of the mission, its interesting traditions, and its accomplished success in having fairly opened that region to Christian influences, especially at Avery Station, which is forty miles inland, and comparatively free from the malarial influence and the corrupting civilization of the coast, second the proposed and vigorous reconstruction of this mission, and particularly its reinforcement by a colored leader of the requisite ability, and his colored assistants. But, on the other hand, the discouraging facts presented to us by the Secretary, and those on the ground, lead to a serious questioning, whether the future work of the Association in Africa should be much longer confined solely to this mission. It is confessed that Western Africa is the special home of the malarial foe. Of forty-nine missionaries sent thither by the Association, sixteen have died in the field, and thirteen have returned within a year on account of ill health. Rev. E. P. Smith, whose value to the cause was so inestimable, was at once stricken down. Rev. Barnabas Root, a native, and now connected with the mission, whose ordination was hailed as a marked event at our last anniversary, and from whose careful education and promising abilities so much was hoped, is in large measure disabled by pulmonary illness contracted in this country. Since Mr. Smith's death, Mr. and Mrs Burton have been compelled to come home, and Mrs. Billheimer has been forbidden to return to Africa by her physician. The question comes, whether, in contemplating the future of our foreign

work, it be not demanded by Christian prudence and a wise foresight, while still holding our advantages on the Western coast, which are too great to be abandoned, to look up, as soon as may be, some better strategic point for our Christian work in Africa. This was strongly recommended last year at Middletown, both by a resolution and by the general tenor of the accompanying speeches. The place indicated was somewhere in Eastern or Central Africa. It was then urged that the remarkable progress of civilization along the great thoroughfare of the Nile and the railway connected with it, so rapidly piercing the interior, and the wonderful interest and world-wide attention now concentrated on African explorations; and withal, the distinguished part which our American travellers and newspaper representatives, like Stanley and Southworth, have had in awakening this interest; together with the influence of our military officers and engineers, in friendly relations with the Khedive; and of the multitude of wealthy and intelligent tourists in Egypt, conspire to make it desirable that this Association should at least speedily take efficient measures to explore this region, with a view of occupying, should it be found practicable, some point of missionary operations, and particularly with the view of training up native missionaries for the great future that seems to be so rapidly looming up, for the splendidly fertile, thickly populated, and comparatively healthy regions of Central Africa—inhabited too by tribes who are, it is said, in general superior to those of the Western Coast. Your committee beg leave respectfully and earnestly to second these suggestions and recommendations.

On motion of Rev. C. L. Woodworth, the several reports were accepted, and referred to the Executive Committee for publication.

Gen. Fisk spoke on the duties we owe to the Indian tribes. Rev. Dr. Strieby followed on the same subject.

The Rev. Mr. Claflin, from the Mendi Mission, addressed the meeting in reference to the work in Africa.

Rev. E. M. Cravath, President of Fisk University, Nashville, spoke briefly on the subject of education among colored youth, and the sympathy of British Christians with this cause.

Rev. Henry T. Cheever, of Worcester, moved a resolution, as follows:

"Resolved, That in behalf of the millions of Southern freedmen, still the wards of the nation, having the name, but not yet the reality of freedom, there is demanded, at the present time, more than ever before, both earnest prayer and right political action on the part of all American citizens." Adopted.

Benediction by the Rev. Dr. Clark of Amherst, N. H.

Adjourned to 7½ o'clock.

The concluding meeting of the Association was held in the evening. A numerous audience was present, and listened with deep and earnest attention to the close.

Prayer was offered by Rev. Mr. Webb.

The first address was by Col. Meacham, in reference to the Indians, and especially the Modocs.

He was followed by Rev. E. Van Orden, missionary in Brazil, who spoke of slavery in that empire.

Rev. W. S. Alexander, professor of theology in Straight University, New Orleans, spoke in high terms of his pupils, and referred to the perils of the freedmen.

The closing address was by Gen. Fisk in regard to the great work of elevating the colored race.

Rev. Thomas K. Fessenden gave voice to the earnest desire of those present, that the Association may be greatly prospered in the time to come.

Rev. R. B. Howard of East Orange, N. J., of the committee appointed to prepare a minute in regard to the deaths of Rev. George Whipple, D.D., and Rev. E. P. Smith, made the following report which was unanimously adopted:

After 30 years faithful service of Christ and his poor, Rev. George Whipple, the Senior Secretary of this Association, has gone from his work to his reward. We wish to express here, and put on record, our heartfelt appreciation of his eminent services. He was early imbued with the then rare sympathy for the slave, and thoroughly devoted to his emancipation. As a student at Oneida Institute, Lane Seminary and Oberlin College, in which last institution he became a professor, he was in schools of preparation for his life-work. Called to the Secretaryship at the formation of the American Missionary Association, he remained to his death its chief executive officer. Whatever it has accomplished it owes very largely to the wisdom, carefulness, firmness, administrative ability and religious consecration of George Whipple. He was a trusted counsellor, in the trying times of emancipation, to Lincoln, the emancipator. He was a discreet and sleepless friend to the Freedmen. He had a loving care as well as a burden of responsibility for the missions in Africa and Jamaica. He was cautious in weighing testimony, slow in coming to final decisions and utterly immovable in what he believed to be right. Undemonstrative in words or manner, there was a fountain of tender sympathy in his heart for the missionaries, and teachers, as well as the degraded people for whom they labored. His character was a rare combination of dignity, gentleness and strength. He richly deserves the universal respect and affection in which he is held by all who know him. We doubt not he has received the heavenly welcome from our blessed Master, "Well done good and faithful servant, enter thou into the joy of thy Lord." We hereby extend our tenderest sympathies to Dr. Whipple's afflicted household. We record our sense of the irreparable loss experienced by this Association in whose private counsels and public meetings his presence has hitherto never been wanting, and which seems to-day even indispensable. May God comfort his sorrowing family, and guide the bereaved Association in all the affairs which so sorely miss him.

Rev. E. P. Smith was at the time of his death engaged in the difficult and dangerous service of missionary exploration on the coast of Africa. He was sent out by this Association to prepare the way for an enlargement of its work in the cause of their fathers through the agency of educated and Christian freedmen. He had performed services somewhat similar in this country for the Christian Commission and for this Association at the South, and, on its recommendation, among the Northwestern Indians. He rejoiced in doing work from which, on account of its demands upon courage and self-denial, many would have shrunk. *He richly deserved the confidence of the government and the nation in his faithful administration of the office of Indian Commissioner which he filled with signal ability and unsullied integrity.* His death by climatic fever was sudden, and the loss to the African Missions cannot be easily measured or readily repaired. He has joined the great company of martyrs whose lives have been given to African evangelization. Brother Smith exhibited in all his perplexing and exhaustive duties a sweet and attractive Christian spirit. The wounded soldier, the degraded freedman, the outcast Indian and the heathen African were alike the objects of his tenderest pity and most devoted service. God kindly gave him visions of the upper glory while dying so far away from the comforting and sweet ministries of wife and child. To his dear family we tender our warmest sympathy in their unspeakable sorrow.

Such deaths as we now record signify a loss to the church and to mankind. We are thankful to God for such Christian lives and labors. We trust him to raise up other men fit to wear the falling mantles of His workmen. Our faith in God's purpose of salvation for the outcast and miserable in Africa and America abates not one jot. The work grows richer with every precious new life sacrificed to promote it. Of Brothers Smith and Whipple we may tenderly say, "Lovely and pleasant were they in their lives and in their deaths they were not divided." Their unfinished work, speaks but one language. Close up the depleted ranks, and in the name of our great

Captain, march on to victory. That final victory has the divine promise and waits only upon the faith of God's people.

The resolutions were adopted by a rising vote, when all joined in singing, "Nearer my God, to Thee."

Voted, To refer the Minutes to the Executive Committee, and the Scribe, to be prepared for publication.

Rev. C. L. Woodworth moved a vote of thanks as follows: Resolved, That this Association gratefully records the good providence which directed it to Fitchburg, to hold its thirtieth annual meeting; that it offers hearty thanks to the Rollstone church and society for the use of their beautiful house of worship for the sessions of this meeting; to the pastor of this, and of the Calvanistic church for ready and unwearied co-operation; to the families of these, and also the families of sister churches, for abundant hospitality more than meeting the wants of numerous guests; to the choir of this church for helpful service in the songs of Zion; and to the Fitchburg, Cheshire and Clinton Railroads, for return tickets on their various lines.

A fitting response was made by the pastor of the Rollstone church, Rev. G. R. W. Scott.

After singing and benediction, the meeting adjourned at 9½ o'clock.

A. P. MARVIN, *Scribe.*

LETTER FROM GEN. HOWARD.

It was the expectation of Gen. O. O. HOWARD, while at the East, to attend our Annual Meeting. Orders from the Government required his return to his command in Oregon; and he kindly sent the following letter, expressive of his regard for our departed friends, Bros. Smith and Whipple, which was read by Secretary Strieby, at the Memorial Service:

WASHINGTON, D.C., October 12th, 1874.

DEAR BROTHER STRIEBY:

I hardly need say to you that I was startled by the sudden telegraphic announcement of the death in Africa of Rev. E. P. Smith. The news came to us, in this manner, and not till my arrival in New York did I get the full particulars that you have had put into print. That last letter that Brother Smith dictated is remarkable indeed. It epitomizes,—unconsciously to himself,—his own life work and character; gives a true consolation to his friends as, bidding us a tender and regretful farewell, he bounds forward through the gateway of eternity with his eye dazzled by, and his voice calling out, "Magnificent Glory." Surely if his death is like this, we may each exclaim with intense meaning, "let *me* die the death of the righteous and let my last end be like his."

I knew Brother Smith first when he joined us in the field in the Tennessee and Georgia campaign of 1863 and 1864. He was then a fearless and faithful worker in the Christian Commission. His unflagging vigor, his perennial flow of spirit, his tenderness and strong sympathy that always ended in doing something for the relief of the wounded and suffering, are still fresh in my memory. *Then came* that arduous, thankless work of a field Secretary to your Association. He went from place to place establishing schools for the freedmen. He always coöperated with me as the head of the Bureau, and I enjoyed his eminent practical ability and his uniform unselfish, unprejudiced efforts to give system and permanency to our work of education.

After this you transferred him to the Indians. His successful labors in the Northwest, establishing schools and industries, causing the building of houses and the cultivation of farms, where these things had hitherto been a fiction, have become historic.

Who can forget his trip with me to Arizona? Multitudes of white people turned out to hear him preach the true Gospel of "peace and good-will," and multitudes of Indians then and ever after felt the impulse he gave to their beginnings in the march toward civilization. He preached to tearful listeners. He baptized children. He rode to the front in places of danger with unpretentious and unshrinking courage. He spoke to prejudiced men and women, unpopular and unwelcome truths, succeeding in making "the peace policy of the President" better understood and more respected in that far off country.

The remainder of his labors, the endurance of contumely in that thankless Bureau, the prolonged opposition of good men who misunderstood him, these, and the like, you know better than I. He labored hard. He suffered greatly, but silently, by public persecution and private affliction. At last, in the missionary field where he was always ambitious to be, looking for the interests of the American Missionary Association, and studying the welfare of the African people, with the education given at Howard University as part of his future plan of campaign.

God called our brother, and a cloud of a glory, dark to us but bright on the Heavenward side, smothered his triumphant way. How much Brother Whipple missed him! He was like a son to him, and how soon this father in Israel follows the son. I cannot write more now. Mr. Whipple has been my warm friend for years. He was my beau ideal of wisdom. His successful labors for humanity are as abundant as the hours of his existence. His trust in Christ was simple and stronger than life. The Lord has gathered his sheaves and brought our true friends together with quickened perceptions with their unflinching faith to the perfection of right. So I confidently believe. Is it not true?

Very truly your friend, O. O. HOWARD.

ABSTRACT

of the Thirtieth Annual Report of the American Missionary Association.

GENERAL SURVEY

IN THE SOUTHERN STATES.

The Report, before speaking of the work of the living, pays its tribute to the memory of the honored dead—to the Rev. Geo. Whipple, D. D., its Senior Secretary, who occupied that post almost from the organization of the Society; to the Rev. E. P. Smith, a Vice-President, who died on the coast of Africa; to two other Vice-Presidents, Hon. Henry Wilson and Rev. Geo. B. Bacon, D. D.; to two members of the Executive Committee, and to three of its female missionaries.

In the review of the work of the Association, the Report refers to the unsettled elements of Southern society, brought to the surface again by a Presidential election, and it then points to the schools and churches of the Association and of kindred societies, as being among the most efficient instrumentalities for reaching the *real* source of the difficulty—the ignorance and degradation of the Negro. In this connection, it speaks of the revivals of religion in

the churches, the conversion of souls, the education of theological students, and the need of organizing new colored churches.

As to the organization of churches it says:

The most practical and least expensive mode of such an effort is to plant *mission stations* near the schools, which as fortresses can send out their trained soldiers to teach and preach. Indeed the theological student while pursuing his studies can go out to these stations for the Sabbath and return on Monday—thus benefiting both people and student. A building costing $200 or $300 will meet the present wants of such stations, and will serve for both a school-house and church. It is the hope and aim of the Association to plant a number of such churches this year.

In SCHOOL WORK the grandest event of the year was the dedication of Jubilee Hall at Nashville, and the saddest was the burning of Emerson Institute at Mobile.

Jubilee Hall is substantial in structure and beautiful in its proportions. As a memorial it is historic. In the songs by which it was built it recalls the cruelties of slavery and the faith and hope by which the heart of the slave was cheered in the house of his bondage; and it also attests the self-sacrifice of the Jubilee Singers and their leader who sought not their own advantage but devoted their talents to rearing a school for the Christian education of the descendants of the oppressed slaves. The dedication of the building took place Jan. 1, and was attended by a large and enthusiastic audience.

In sorrowful contrast stands the blackened walls of Emerson Institute which was burned on Sunday night, April 16—the work of an incendiary. The teachers and pupils stood outside in the street, tearfully and hopelessly watching the destruction of their noble school building.

In the schools diligent and successful labor has marked the year. The most satisfactory result of educational work is the addition that is steadily made to the corps of colored teachers who are spreading themselves over the whole South. It is estimated that nearly 70,000 scholars were in the schools of our former or present pupils, during the year. The report adds:

But the great drawback—the poverty of the people—merits the attention of the friends of the colored race. The brightest pupils are often compelled to quit their studies before they are duly prepared for teaching or preaching, and many are hindered from coming to school at all for want of means. Education societies are needed for the comparatively prosperous North and West—how much more for these the poorest people of the impoverished South?

Chinese on the Pacific.

In the mission among the Chinese on the Pacific coast, a new impulse has been added by the organization of the "California Chinese Mission" in connection with the General Association of California. This brings the efforts among the Chinese into closer relations with the churches on the coast and awakens a deeper sympathy. This centennial year has been dishonored by the attempt to debar these foreigners from our shores and to arouse anew the bitter spirit of caste prejudice, and by mob violence against these unoffending people.

The report says:

In no part of the field have more satisfactory results appeared, in the conversion of souls, and in general Christianizing influences, in proportion to the amount of money and labor expended, than among these Chinese on the Pacific slope. The report of the Superintendent numbers 13 schools and 1536 scholars. Those who profess to have ceased from idol worship number 119, and those who give evidence of conversion 89.

The Indians.

The unsettled condition of affairs among the Indians during the year has been a serious drawback to our work among them. Yet the agents have re-

mained at their posts without change, and have done most satisfactory work; and the reports show that the Indians have made great progress towards a Christian civilization.

Africa.

The greatest sorrows and the greatest interest of the field-work cluster around the African mission.

On this point, the report says:

The impulse given at the last annual meeting led to the journey of exploration by the lamented Rev. E. P. Smith. His sad death is but a part of the sorrows and difficulties thrown before us to try our faith and increase our zeal. Africa must be conquered for Christ—yea, even Western Africa, malarial, barbarous and cursed as she is with tribal wars and slave-hunting. The antecedents of the negroes of this country point to them as the destined heroes in this steady conquest for Christ; and the history and traditions of this Association—yea, all that it has experienced of difficulty, sickness and death in its workers and the discouragements now resting upon its efforts there—are but motives for renewed zeal and sacrifices.

Portions of Africa are as healthy as America, but over the larger part, malaria reigns unchecked, and joins hand in hand with heathen barbarism in disputing every inch of ground with the missionary of the Cross. Western Africa is the special home of this malarial foe, yet even here, while some have died, others have labored with success for many years. Of forty-nine missionaries sent thither by the American Missionary Association, sixteen have died in the field and thirteen returned within a year on account of ill health; but on the other hand, one of its missionaries has remained twenty-four years, one nineteen and two others seventeen years, with occasional respite of return to America: and one remained twelve consecutive years, and two others five. This, indeed, is a sad record, but is far better, we think, than most people in America imagine.

We believe that to-day a white man of good constitution, not liable to malarial attacks, between thirty and forty years old, gifted with a moderation that would not lead him beyond his strength, could go there to labor with a prospect of long life and great usefulness. Some acclimation would be inevitable; but with proper precautions it might be passed through as safely as in any malarial fever in this country.

The report calls for such a man, white or colored, as explorer and organizer, and the Association proposes to send with him three colored missionaries and their wives.

Finances.

The receipts for the year from all sources (including those for Hampton and Berea) have been $264,709.03; being $8,824.19 less than last year. On the other hand the expenditures for the year (including Hampton and Berea) have been $261,382,83, being $28,943.04 less than last year.

The report says:

These figures indicate the gratifying fact that we have begun a reduction of debt even on a decreased income, as compared with last year. With returning prosperity to the country, and increased receipts to our treasury, we hope to follow this beginning with more marked reductions. The treasurer's report also shows that in this reduction of expenditure is the item of over two thousand dollars on the cost of collection and administration.

We rejoice in a diminished debt, yet the cutting down in the field work, by which it has been achieved, has been done with great sorrow and regret. The cry comes up from every part of the South for enlargement. We are confident the golden hour for the most effective work is passing away, and our earnest prayer is that the heart of the nation may be so aroused to the pressing wants of the field that the day for an advance along the whole line may not be far distant.

Statistics.

Of workers and work among the Freedmen, Indians, Chinese and abroad.

Total number missionaries, 57; teachers, 193; matrons, 8; in Business Department, 17,=275.

Total number of churches, 64; church members, 4521; Sabbath-school scholars, 7,980.

Total number of schools, 53; pupils, 8,369.

Scholars taught in the South by our former pupils, 70,000.

ADDRESSES AT THE ANNUAL MEETING.

THE CENTENNIAL PROBLEM; AND ITS UNCERTAIN FACTOR.

By Rev. DAVID O. MEARS, *Pastor North Avenue Church, Cambridge, Mass.*

In an exciting debate upon the "Southern question," in our last Congress, one of the seven colored representatives among others held a very distinguished part. At the close of his speech—a speech remarkable for its strength, dignity and pathos—the Hon. George F. Hoar is reported to have said, "That body of men have not made any mistakes since entering Congress," a noble tribute from a prudent man. In 1782, Jefferson wrote of this same race, "Nothing is more certainly written in the book of fate than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government." The first prediction of the great statesman has proven true. The bonds of the oppressed have been snapped asunder in the seven-times heated furnace, in whose midst appeared the form of another like the Son of God. The first century witnessed the consummation of the declaration that "all men are created free and equal;" and in all the land there is no human master to command, and no slave to moan and weep.

But what shall be said of the second prediction, since the two races are equally free and live in the same government? No law is written except by the black man's vote. The appeal of the nation is to a Congress in which the two races are found. This second century is to test the great statesman's second prediction, even as the past century has tested the first. God grant that the prophecy fulfilled in the first century be no assurance of its prophet's vision spanning the second. The new factor in the centennial problem is the colored race. We have called it an uncertain factor, because really as yet untested. Its public representatives have proven true men—but what of the race?

There are certain facts which the first century has taught us as composing the national strength. They are the Puritan principles, *Education* and *Religion*. Richard Bland Lee, of Virginia, in a debate upon the Madison resolutions, Jan. 20, 1794, spoke of "the forefathers of New England, who have established the wisest institutions for the perpetuation of human liberty and human happiness, the world has seen." Patrick Henry wrote to John Adams: "It shall be my incessant study so to form our portrait of a government that a kindred with New England may be discerned in it; and if all your excellencies cannot be preserved, yet I hope to retain so much of the likeness that posterity shall pronounce us descended from the same stock." Yet in 1820 Jefferson wrote of that same State, "What is her education now? Where is it? The little we have we import, like beggars, from other States; or import the beggars to bestow on us their miserable crumbs." It is too late for any to dispute our proven promise, upon which we base our factors in the new problem, that to the power of education and the refining influences of religion our nation owed its unity and strength at the close of the first century. By these the children were inspired and foreigners assimilated to our free government.

It is now not thirteen years since five million slaves, made free, became bone of our bone and flesh of our flesh, in all the life of the government. It had been counted felony to instruct one of them. Their domestic relations were formed by no sacred tie. The Christian home in its safety had been unknown amongst them. Their gatherings for worship were under the white man's watch. Religion gratefully acknowledged from every pulpit the necessary function of the slave-driver's whip. Their hands were hardened by slavish toil. Their testimony was thrown out from every court of law. They had herded, like brutes, around the auctioneer's block, except that brutes wore no chains. No voice from pulpit or platform, no utterance of the press had been in their favor. Unpitied, every night they had prayed for the day; and when it brought no freedom, they sobbed themselves to sleep at its close.

The great day of jubilee, when it came at last, found them ignorant and penniless, yet made them citizens before its noon; as much the sovereigns of the nation as we are, each man's vote as sacred as that of the President of Harvard. That is an unwrought problem as yet which leaves out such a factor. The government is to be what the sovereigns make it.

We would carefully consider this question in the light of the teachings of the past century :—

I. As to Education. This is no place in which to discuss the theory. The Puritan policy as to its importance needs no demonstration at this late day. We seek no agent upon whom to lay any blame in what we are to say, and no more do we implicate any party; yet if the past century has proved the worth of intelligence to the government, it is clear that the citizens of the second century ought to heed the lesson. The state of things is dark enough when we recall the fact that, in this free government, whose power lies wholly with the people, one voter out of every five, in the whole nation, cannot write his own name. But against such a back-ground what shall be said of the future? We turn to the Southern States alone. It is not sufficient when we know that of all the white children between the ages of five and eighteen, over sixty-one per cent. are never seen in school. We turn to the colored race.* Take the State of Alabama with its more than a hundred and sixty-one thousand colored children of school age; yet of this number less than sixteen thousand attend school, or ninety per cent. never enter the school house. But even this is not exceptional. Of every one hundred colored children in North Carolina, ninety one never enter a school. In Georgia, ninety-five per cent. of the same race receive no instruction. Shall we say that less than six thousand out of one hundred and fifty thousand of school age in Mississippi attend school; and that ninety six per cent are left in abject ignorance? Yet such is the case. The same ratio is true of Texas. In the South there are of colored children, between the ages of five and eighteen, 1,515,490, yet out of this number only 134 066 attend school, or eighty-eight per cent. are habitually absent. If, as Edmund Burke said, "Education is the chief defence of nations," what kind of a defence is being made for our liberty in this great colored race, our equals before the law?

The Pilgrims were no more anxious for an education than are these, but they have no means to provide schooling for themselves. But it may be said, the State government should take care of them. The question is not concerning their duty,

*NOTE.—These statistics are chiefly taken from the remarkable speech delivered in the last Congress by the Hon. Henry W. Blair, of New Hampshire.

but rather of the facts. The nation is concerned with the fact that in Delaware, Kentucky and Texas, no revenue from the taxes of the whites can be appropriated to the education of the colored children. The Constitution of Tennessee thus declares: "No school established or aided under this section shall allow white and negro children to be received as scholars together in the same school." It is almost equal to that provision of Kentucky, that in the country no colored school shall be within a mile of the school for the whites, and in towns they must be at least six hundred feet apart. The past century has verified the assertion of DeWitt Clinton, "The common schools are the palladium of our freedom;" and shall we dare assume that the second century is safe without them, as concerns this great factor in the government?

We turn to the consideration of the other great idea, viz.:

II. The Religious Principle. We mean by religion that sacred principle whose fruit is morality. Our fathers never believed in a religion divorced from morality, hence their stern statutes as to profaneness, Sabbath desecration, and every vice. A religion which does not make more sacred the rights of property is not Christian. A religion which does not emphasize the stern morality of the seventh commandment, even to the thoughts, is not Christian. The truly religious principle, therefore, always includes the moral. To assert that a people accustomed to thieving will write and execute laws against theft is a libel on our common sense. To say that a race whose characteristic it is to falsify will be loyal to righteousness, is to speak unadvisedly. To suppose for an instant that a people schooled in impurity will enact pure laws, is to be ignorant of the lessons of all history. A stable government cannot be continued by a sensuous or vicious people. What then shall we say of the morality of this great factor in our government? Far be it from us to underrate their patience under injury, or to deny the great religious principle of their nature. No one shall dispute, that as God heard the voice of the cast-off Ishmael, so heard He the countless prayers of this suffering race. They gathered in rooms unlighted by torch or candle to make known their complaints. The temple of their worship, walled in by the trees of the swamp, had for its dome the sky, and for its lights the stars of heaven. While there was no voice of minister or church in the South to take their part, they prayed the more fervently.

A kidnapped man, trained in the school of injustice, will naturally have few scruples against committing theft. A race, herded as brutes, will naturally care little for chastity. Now, compared with the probability, what is the fact? They have been left to their own religious worship, and have been trained to vice. For two hundred years their religion and their vices have gone together—calling themselves Christian, yet ignorant of morality as taught by Christ. The unchastity and ignorance of the "dark ages" have been equalled by the clergy and people of this injured race.

I quote a few passages from that truth-loving magazine, *The American Missionary*. They are drawn from that dark picture elicited by our Secretaries at Atlanta, from the faithful laborers all over the South: "Lying, stealing and licentiousness seem irretrievably fastened upon these people by their centuries of bondage." "Gross darkness and the lowest forms of vice and sin are well nigh universal." "They practice their religion and their vices together, the one about as much as the other." "The mass of Southern colored churches are hideous travesties of Christianity." I have looked in vain for light to fall upon this sad truth.

Religion, without purity of conduct, will never save any people; and this great factor in our citizenship and government, judged by bitterest foes and warmest friends, is degraded to the lowest immorality.

Were this race moral and intelligent, we could legitimately base our calculations upon the proven problem of the past century, but this is the untried problem for us to work out. At the beginning of the last century, there were but two million six hundred thousand people, black and white, in all the thirteen colonies. At the beginning of this century, almost twice that number belong to this one race alone, to make its life felt in the life of the nation. Shall we say they are despised? So were the exiles in the cabin of the Mayflower—"poor Christians of the humbler sort." Shall we look beyond the representatives of their race in the national Congress, and call them ignorant? When O'Connell wrung from Parliament the measures he demanded, his constituents added no special honor or dignity to the kingdom. The great Magna Charta of human equality belongs by divine right to the poorest and most oppressed. "Liberty is born in the mangers of God's poor." When citizens of the old Roman commonwealth were apprehensive of danger, they inquired of their soothsayers. These, remembering Carthage, looked up into the sky, and watching the flight of the birds southward, replied, "Our danger lies there." The birds in our sky wing their flight, to their own weird music, to warmer climes; our danger lies in the South.

Now, briefly, what is the condition of this race? They are virtually ostracised from society. We need not speak of rifle clubs, or white leagues, as such. The *Canton Mail*, of Mississippi, repeats the same sentiment as that of Jefferson, "It is useless to talk of the races living together as free American citizens; it cannot be done." This is Southern sentiment. Colored schools! yet in many States, a mile away from the whites. Citizens! yet, with the consent of the whites, no negro can sit on a jury—true in nearly every State. Freemen! yet compelled to occupy their pews in church which they occupied as slaves. Christians! yet must wait at one side, while those of the whiter skin sit at Christ's table; and when these have left the church, then they, as in the old days of slavery, may partake of the crumbs. Is such an ostracism safe?

To these, in their debasement and enforced ignorance, there is a hand stretched out. To these, who sit in their old slave seats, there is a voice which charms. Do you say it is the hand which tolled the bell of St. Germain, the death-knell to the innocent thousands whose blood in one brief night crimsoned France? It is the same hand. Do you say it signed the death-warrant of three millions in the Netherlands? It is the same. It is the voice which whispers its plans over to itself. It was heard in the famous "Bloody Council." It laughed at every torture of the Inquisition, and murmured approvingly at the interdicts of Queen Mary. This is a power, whose brain plans; whose arm executes; whose voice demands obedience. It is the power which has made Mexico, and Spain, and Italy, what they are. It is the most perfectly organized system the world has ever seen. The Papal Church stands by its children. You say this was the only power which recognized the Confederacy; all very true. You say it sanctioned the Portugese slave trade; very true: but it stands by its children. It is a refuge for the oppressed, and this is why it charms. It builds every church and school-house expecting to stay. Its priests have been trained by the Jesuits in Rome itself, and sent thither. The colored race prefer intelligent to ignorant

leaders. Its gorgeous vestments and mystic ritual attract a people who are by nature fond of show. It sends the sisters of its faith, two by two, into the hovels of the despised. The despised and oppressed love sympathy. It is probable that at least two thousand *sisters of charity* are at work in the South alone; yet against this number besides the priests, we Congregationalists have but two hundred and fifty teachers and preachers all told. It is easy to understand that when the Roman Church rules the colored vote of the South, the man by the Tiber, holding the balance of power, will issue decrees to his agent upon the banks of the Potomac, nicknamed the head of this republic, but who, really, shall be the figure-head of Rome.

There is no question that thousands are now within the pale of that church. Shall we blame them? They have had no opportunity to become students of history. The child of the man of the unfortunate color is as dear to him as yours is to you. He puts the primer into the little one's hand, and goes with him to the school-house steps, only to hear the door slammed in his child's face. If, looking across the way, he sees the doors of the Catholic school opened as quickly to his child as to the child of his late master, shall we blame him for sending his child thither? He knows the soul is not colored by the skin; and upon some Sabbath morning entering the church door, he is told to sit in a corner seat under or in the gallery, and his manhood rebels. He looks into the Catholic church; and if he sees that the best seats are as ready for him and his family, as for his late master and his family, can we blame him for entering?

Were I in his place, and were I to look upon my wrists disfigured by the handcuffs of slavery, and to know that society now ignores my freedom, I would enter a church and send my child to a school which knows no color line. A late number of the *Montgomery* (Alabama) *Advertiser*, in speaking of the efforts of the Catholic Church—efforts beyond what has been done already—says: "New schools for colored children are to be immediately opened as follows: ten in Georgia, fifteen in Alabama, fifteen in Mississippi, and twenty five in Louisiana. These schools will offer board and tuition free to colored young men and women."

We here briefly recapitulate the undeniable facts. Five millions of our citizens, as a rule, are ignorant and immoral, and without the necessary means to obtain an education. Left to themselves, they will assist in making the nation just what they are. This nation has gained its strength in the past century by carrying out the Puritan idea. The present condition of this race makes it an uncertain factor as regards national prosperity. But they are not left to themselves. The greatest hierarchy in the world is urging forward its great work in obtaining the balance of power, which means our national submission to the decrees of the Vatican. I have called this an uncertain factor, inasmuch as the success or failure of the Puritan principles must depend upon what this Association and its kindred helpers shall accomplish.

Previous to the war, there were but two Congregational churches in all the Southern States. Our system has escaped the local hatred of the people there. Southern denominational churches, all of which assume the inferiority of the colored race, have enough of human nature to think their principles the best; and accordingly, are not in hearty sympathy with even the methods pursued by their own brethren of the North. We are aware that the Assembly in Savannah threw a kiss to another in Brooklyn; but it is a great deal easier for those whose customs are radically different to throw a kiss to each other when afar off, than it is to enter into closer friendships when nearer together. The Congregational

churches and schools, established by this Association, meet no such local prejudice. With perfect independence they assert these Puritan principles, the school and the church are imperatively necessary in the freedom of the nation; and in the pursuit of education and in the exercise of religion there is no color line. There is no respect of persons in its institutions. The sympathies of the freedmen are naturally with us rather than with the Romish Church. They recognize, more or less clearly, the citizenship which Protestantism has developed, and their Jerusalem is built upon these northern hills.

The far-reaching wisdom of the founders of this Association has impressed itself upon me in their methods. They are aiming to educate a ministry of high order. The ten thousand students in her schools and colleges, chosen from all the schools of the South because of character and scholarship, are to act a prominent part in the elevation of the race. It is a matter for congratulation that, besides these ten thousand, more than sixty thousand colored pupils of the South are being instructed by the former pupils of the universities, colleges and normal schools planted by Northern men. We recall with gratitude the fact that in all these institutions Missionary Societies of Inquiry have been formed to pray for and impart information concerning the great African race.

We have looked upon the colored race as an uncertain factor; but the strength or weakness it is to impart to our national hope, is dependent upon us. Left to themselves or to the Papal Church, it is not difficult to predict our national failure, or departure from the Puritan principles. It is not for lack of teachers that more is not done. It is a question of our own self-denial. The Secretaries, judging our interest by our benefactions, wrote to two of the teachers, among others, that the funds had failed, and that the doors of the schools must be closed. With a heroism worthy the name those teachers, dependent upon their own efforts, are now working without salary, for the privilege of instructing those whom our lack of benefactions would have sent away.

There is a story of a king who, with his courtiers, embarked on board a ship, carrying with him much treasure. In the midst of a terrible tempest the word was given to lighten the ship; when, to save his treasure, he threw his courtiers into the sea. The Ship of State holds both our men and our treasure; God give us humanity enough to save the men, even at the expense of a little scattering of means which have been lent us for this very purpose. It rests with the Congregational churches of the North to say whether the prophecy of Jefferson shall become true, that "nothing is less certain than that the two races, equally free, cannot live in the same government." The right solution of the national problem of this second century hinges upon what these churches of the North shall do, touching this as yet untried factor. Jefferson said his prophecy was "written in the *book of fate;* our prophecy is written in the *Book of Providence;* it is of a nobler self-sacrifice in behalf of those despised and injured for whom Christ died; and whom he will not suffer to perish in any half way house of liberty, if we are awake to his commands.

It remains for us to say, whether our independence of England was a step in the transfer of our nation over to Rome. It remains for these churches of the Pilgrims to decide, whether the principles of the Mayflower shall remain the principles of the nation whose earliest eastern boundary was Plymouth rock. And our treatment of this great factor in the national problem is to give shape to the result.

DOES THE DAY OF PENTECOST CAST ANY LIGHT ON THE PRINCIPLES AND METHODS OF PROPAGATING THE GOSPEL AMONG THE UNEVANGELIZED?

BY REV. C. L. WOODWORTH, BOSTON, MASS.

It will be the object of this paper to answer this question, as far as may be, historically, in order that we may have the benefit of any light which it may throw upon the position of *this land*, and the duty of our churches towards *those lands* still destitute of the Gospel.

I. And preliminary to what is to follow, notice the command of our Saviour to his disciples, "Tarry ye at Jerusalem until ye shall be endued with power from on high." In obedience to this command, on the morning of Pentecost, the disciples were with one accord in one place. And, suddenly, the Spirit was poured out, and the wonders that followed were displayed to the multitude. Then came the "enduing with power," in the indwelling and sanctifying presence of the Holy Ghost, sealing the disciples for their work, and the Church for its mission of "discipling all nations." And in this connection we may notice the reason why this great multitude happened to be at Jerusalem on that day. Pentecost was one of three annual festivals, during which every male was required to be present at Jerusalem. The *first* was the feast of the *Passover;* the *second* the feast of *Pentecost;* and the *third* the feast of *Tabernacles.* On each of these recurring occasions, Josephus tells us, "Jerusalem was filled with many tens of thousands."

And we may notice, furthermore, that the presence of these multitudes furnished the reason why the offering up of our Lord, making atonement for sin, and the descent of the spirit, empowering the Church for her mission of mercy, should have transpired amidst these great religious anniversaries. It was of the utmost importance that events like these, on which hung the eternal interests of mankind, should be witnessed by so many, and so unimpeachable witnesses, that the *knowledge* of them might be spread on the widest scale, while the *facts* themselves could never be called in question.

In regard to the crucifixion of our Lord, the Passover furnished—did it not?—just these conditions. Jerusalem was overflowing with people from all parts of the Roman empire, attracted to the feast, not more from a sense of duty to the law than led by a growing religious fervor with reference to the Messiah. It is quite probable that many of them, like Nicodemus, were secretly persuaded that Jesus was the Christ, and only waited the opportunity when they might safely declare themselves in His favor.

In such circumstances it is easy to see that His Crucifixion would excite the deepest feeling, and fix itself indelibly in the memory of the thousands that witnessed it. It would form the topic of conversation; they would carry it back to their homes; they would rehearse it at every opportunity, and put it in every channel by which news could be spread on the widest scale. And the excitement, instead of diminishing, would be likely to increase for the next fifty days. An event so mysterious and awful, would grow upon the imagination as time passed and it receded from the place of its birth. The witnesses of it, *not only*, but those who had learned of it by testimony, would naturally resolve to go up to the next feast, and explore this mystery to the bottom. And when you add to this, that the air was filled with rumors of the resurrection of this crucified Jesus, we can well conceive that nothing but a return to the very spot, to test on the ground, the foundation of these rumors, would satisfy the excited minds of the people.

Hence we can see why Jerusalem, fifty days after, at the feast of Pentecost,

was thronged with people from three continents, and representing at least ten or twelve different nationalities. And we see, too, why such an occasion should have been chosen for the descent of the Spirit, and the empowering of the Church for her heavenly work. In a dispensation in which the Spirit was to be the mighty and efficient agent, it was necessary that the witnesses be so numerous, and be drawn from so wide a range, that collusion between them would be impossible, and their testimony unimpeachable.

The miracle of Pentecost was one of those supernatural events on which the Christian evidences were to rest, and the character of the witnesses must be above suspicion or question. Now could any men have been in a better position to receive the genuine impression and meaning of the Pentecostal scenes, than were that multitude at Jerusalem? They were in a state of earnest religious inquiry, looking and hoping for the promised Messiah; they came from many and remote countries, and could not have been under the sway of any mere local opinion or prejudice; they were each independent judges of the facts, and witnesses of what transpired around them. It would have been impossible within the life-time of these men to falsify the narrative, or to palm off a myth upon the world. Such an attempt would have been met, from so many quarters and from so many witnesses, with instant denial, that we may be sure it was never made.

In all this is manifest the wisdom of God, in so ordering these events, the most momentous the world ever saw, and the most fraught with human welfare, that they should transpire amid these great annual feasts, when "many tens of thousands" would be the witnesses, and the Church would be triumphantly launched on her mission of mercy to the ends of the earth. They occurred at a *time* when the impression of them would be deepest, and at a *place* where the influence would be widest and most lasting upon the world.

I am aware that we have been in the habit of reading the account of the miracle of Pentecost mainly to stimulate ourselves into an imitation of the zeal of the early Christians, and to reprove ourselves for lack of their success in propagating the Gospel. This may be a fair use of the narrative; but is there not imbedded in it a broader lesson as to the principles and methods on which missionary operations have been most successfully conducted? I think if we study this lesson we shall find that the success of the early Christians was not so much in consequence of their greater devotion, as because of the peculiar and wonderful providential circumstances under which they labored.

II. Having considered why such a vast number of people should have been at Jerusalem on the day of Pentecost, we are now prepared to consider their relation to the world at large. It need hardly be said that they were, for the most part, *Jews* who had come up from every part of the Roman empire, now circling the Mediterranean, a thousand miles on either side. Here were Parthians, and Medes, and Elamites, living out east on the Caspian sea and the Persian gulf, some twelve hundred miles away; here were dwellers in Mesopotamia, three or four hundred miles distant from that rich and fertile valley lying between the Euphrates and the Tigris; here were Jews from Judea; then up north, those from Cappadocia, and Pontus, and Asia, and Phyrgia, and Pamphylia, skirting along the borders of the Black sea and the Mediterranean, five and eight hundred miles away; here were those from Egypt, and the parts of Libya, about Cyrene, over in Africa, a thousand miles to the west; and then, still further westward, were strangers from Rome, Cretes also from their island home, and Arabians, away down upon the Red sea at the south—Jews and proselytes both, all were there to witness

the beginning of those Gospel conquests which are to subdue the world to Christ.

And here let us pause for a moment to look upon that wonderful region from which the Pentecostal multitude was drawn. It lies in that immense basin of the Mediterranean, where most that is valuable to the human race has had its origin. Here the race itself began its life, and here the great empires and civilizations of the world arose and flourished—the Assyrian, the Persian, the Egyptian, the Grecian, the Roman, the Jewish and the Christian. Here, too, existed the great cities and seats of empire, like Babylon, and Nineveh, and Tyre, and Jerusalem, and Carthage, and Alexandria, and Antioch, and Troy, and Athens, and Rome. In this basin, the wealth, the learning, and the power of the world, had been concentrated. Here the human mind had created its marvels, in literature, poetry and art. Here the miracle of redemption had been wrought, here the Church of God had been organized, here the Spirit had begun His mission of regeneration, and here the gospel was started on its circuit around the world.

Jerusalem was the *religious* center of this historic region. There the true God had recorded His name, and there His word and worship had kept alive a knowledge of His law and will, from generation to generation. And there the Son of God and the Spirit of God had wrought out and applied the plan of salvation.

Everything favored the Pentecostal baptism; the numbers of the people, their religious enthusiasm; the waiting expectant disciples; the sermon of Peter, carrying home truths, after which thousands were hungry.

As a local event, the conversion of three thousand men in a single day was of the highest significance; but in its bearing upon the redemption of the world it carries the marks of a wisdom not of earth. For the more closely we scan it, the more clearly will it appear that the conditions by which such an event was possible were arranged by a divine prescience. There had been hundreds of years of preparatory work, without which the scenes of Pentecost could not have been.

We naturally inquire, how happened it that the Jews had been scattered over all the *countries* which were represented at Jerusalem on that day? Let us see. Six hundred and seven years before Christ, Nebuchadnezzar, king of Assyria, came up and captured Jerusalem; indeed, within twenty years, he captured it three times; and each time carried back to Babylon, and distributed throughout his empire, large numbers of these Jews. And though some of them, at a later day, returned with Nehemiah and Ezra, yet the larger number planted themselves permanently in the country, and multiplied and spread for six hundred years.

Then Alexander the Great, in prosecuting his eastern conquests, found Jerusalem lying in his path, and, three hundred and thirty-two years before our Lord, he took the city, and at the same time carried away many thousands of captives, whom he distributed throughout his empire, especially in his new city, Alexandria, and in those places where Greek commerce, and learning, and manners, prevailed.

And then, one hundred and seventy years before Christ, Antiochus Epiphanes, who succeeded to that part of Alexander's empire located in Asia, found Jerusalem lying in his march to Egypt, and he captured the city; and again a large distribution of Jews was made wherever his power or arms extended, two thousand families being sent to Antioch alone.

And yet again, sixty-two years before Christ, Pompey, fresh from his victories over Mithradates, in completing the circle of Roman dominion around the Mediterranean, found it necessary to capture Judea. Once more Jerusalem was given to the spoiler, and thousands of her citizens were carried to Rome to grace the triumph of the conqueror.

And then, finally, forty years before Christ, the Parthians, so long in war with Rome, but never conquered, came over from behind the Caspian and took Jerusalem, carrying away great spoil and a multitude of captives.

Now we see how it happened that "Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappodocia; in Pontus and Asia, Phyrgia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," were all present at Jerusalem, on the day of Pentecost. It was no chance assembling, but a divine arrangement, operating through the centuries, which had fixed the conditions and made possible the Pentecostal exhibition.

III. We have now reached the point where we are prepared to consider the relation of the day of Pentecost to the *widest*, *most rapid* and *permanent* diffusion of the Gospel over the world. On that day, three thousand men were converted to Christ, and fully committed to His work, by receiving baptism at the hands of the apostles. Indeed, only a little further on in the narrative, it is said that the "number of men that believed were about five thousand;" so that we may fairly infer that this was the number brought to Christ by the Pentecostal movement. Practically, therefore, here were five thousand missionaries prepared during that single religious feast, to carry the Gospel into all those nations through which their fathers had been distributed centuries and generations before. A thousand miles from Jerusalem on every side, east, west, north and south, they had their homes, and would take back with them a true and saving knowledge of Jesus Christ. Points two thousand miles apart would hear at the same time the divine tragedy of the cross. In one day these five thousand converts would preach Jesus wherever the Roman eagles had flown, or where Roman law and order had asserted their sway. As these pilgrims returned homeward, there would be but one theme of discourse—Jesus Christ and him crucified. Their neighbors would learn of Calvary and of the baptism of fire; the story would spread from house to house, from village to village, until the plan of redemption became familiar as a household word.

But if the raising up of these thousands, so perfectly adapted to the work, and distributing them on so wide a scale, is wonderful, quite as wonderful is it that the appropriate and favoring conditions and instruments by which they were to do their work should all have been furnished to their hand. Foremost among these was the Greek language, mention of which should not be omitted in any discourse which would set forth the way, in which God had prepared the "set time" to start the Gospel on its errand of blessing. But a vehicle was needed in which to convey the new religious thought that came into the world with Jesus Christ. What language so subtle, so various, so competent to express the loftiest thoughts and the noblest feelings of the human mind, as the Greek—the language of the imagination, of the intellect, and of the heart; the language of philosophy, of poetry, of art—religion needed this as the language of theology. The Greek, whose body was as restless as his mind, enjoyed commerce and travel quite as well as literature. The result was, that Greek colonies had established themselves in all the great centers for the purposes of traffic. But they took with them everywhere their learning, their amusements, and their art. Their intelligence made them masters of the human mind, while their expressive, musical language became the language of scholars throughout the world; was spoken at Jerusalem as well as at Athens; at Rome as well as at Alexandria and Antioch. This was the language, prepared and furnished to her hand, which religion cap-

tured and consecrated, in which she wrote her Gospels, her epistles, and preached her Evangel among all nations. Can any one doubt that such an instrument as this, the most polished and perfect the human tongue ever uttered, so widely diffused, was fitted for its divine mission with a foresight not of earth?

And yet another thing, bearing on this point, and aiding the evangelists in their work, was the power of Rome, holding together the dislocated fragments of many kingdoms and nations, until the Christian disciples could circulate among them the unifying spirit of the Gospel. Her arm reached from Rome to the Indies, and protected her citizens anywhere against the world. Her roads, cut wherever her legions had carried the eagles, had furnished the highways over which tens of thousands of Jews had gone up to the annual feasts at Jerusalem, and over which, at a later day, the Christian hosts had marched to the extremities of the empire. Thus was the new dispensation ushered in and its fortunes committed to the Church of God.

And do we not have, in *all this*, an explanation of the marvelous spread of Christianity during the first century? We have been in the habit of giving the apostles credit for this wonderful result. But it was ten, perhaps twelve, years after the Pentecost, before Paul and Barnabas set out on the first foreign missionary tour. In the meantime, however, the Gospel had gone in advance of them, and had taken root around the very throne of the Caesars. They had followed in the track of the Pentecostal influences, and their great work seems to have been to organize the converts into churches, and to establish them in faith and doctrine. Nor is there any reason to suppose that there was but *one* occasion on which the scenes of Pentecost were enacted at Jerusalem. Remember that Jerusalem stood thirty-seven years after the death of our Lord, and that three times a year the Jews, from all parts of the world, went up to these national feasts. Is it unreasonable to suppose that the apostles, who had participated in the scenes of the *first* Pentecost, would arrange to be present on the recurring anniversaries, so as to take advantage of the multitudes who should be there, for preaching the Gospel to the remotest nations there represented? It is only on this presumption that we can account for Paul's desire, twice at least recorded in the Acts, to get back from his journeyings, in time to be present at the feast in Jerusalem. The fair inference is, that he desired to meet the multitudes who would be present, and to preach to them the Gospel with reference to their bearing it over the world. If such was the fact, it is not difficult to see why the Gospel spread so widely and so rapidly, in the early years of Christianity. The laborers were not merely a half score of apostles, but thousands of converts born to Christ during these great festal *mass meetings* in the holy city.

From this point of view, we can well conceive that Paul only a little exaggerated when he spoke, forty years before the close of the first century, "of the Gospel which is preached to every creature under heaven,"—"of the faith which is spoken of throughout the whole world."

And in this connection we are reminded of another feature in that early work, viz.: that within the basin of the Mediterranean, over which the Pentecostal influences were spread, Christianity made permanent conquests, which have remained until the present time. Out upon the Caspian sea and the Persian gulf, the old Nestorian or Syrian church, having its root in the apostolic ages, has come down to our time, uttering the prayers and chanting the hymns of the first centuries. And from Jerusalem and Antioch, around by the Black sea, and throughout the Turkish empire, the ancient Armenian church, dating back to

the martyr centuries, still holds on its way, and in form at least holds up the doctrine of Christ. And then you cross over into Africa, and, strangely enough, about the only green thing you find is the old Coptic church, coming down from the Pentecostal day. And as you go still further southward, into the old Arabia which the Pentecostal wave struck, you find fresh and vigorous the Abyssinian church of the early centuries; while, as you advance westward into Europe, it need not be said you come upon the Greek and Roman churches, the duration of whose history equals that of Christianity itself. But the vitality of the churches which grew out of the Pentecostal movement is shown, not merely in their age, but in their endurance of persecution and revolution. States, and empires, and civilizations, have passed away, but these churches, rooted in the day of Pentecost, have survived them all, and come down to us with the promise of other centuries to come.

And, in contrast with the immediate and remote results of the day of Pentecost, is it not remarkable that while Christianity has maintained its nominal sway over all the region upon which the Pentecostal influences were expended, *outside of that circle*, until within the last one hundred years, Christianity has made very little progress. As you go eastward beyond Persia, including what was once the country of the Parthians, the Medes, and the Elamites, to India, you find Christianity made no permanent lodgments there, until England began her conquests, about the beginning of the sixteenth century. Since that time, English law, and learning, and religion, and civilization, have been undermining Pagan and Mohammedan superstition, and if she maintains her hold there, it is only a question of time as to when the Christian civilization shall triumph.

But still farther east lies China, the oldest of the nations, substantially as unevangelized as when the Saviour died for man. Then over in Africa, below Abyssinia, the line where the Pentecostal wave subsided, heathenism is as cruel, and dark, and defiant, as it was eighteen centuries ago. This is very remarkable, and suggests that there must be some other way of conveying to the benighted of those lands the knowledge of Christ.

And it is a fact which should not be overlooked in the discussion of this question, that civilization and Christianity have hitherto proceeded on *race lines*. Thus Christianity began with the Caucasian race, and has been almost exclusively confined to that race until now. The Mongolians, the Africans, the Malays, and the Americans, except to a very limited extent, have stoutly rejected Christianity until these modern times. And yet all along the centuries, under favoring opportunities, it has been demonstrated that these races are eminently susceptible to religious impressions, and are easily won to Christ. Need I cite, in illustration of this, the Sandwich Islanders, the Chinese on the Pacific coast, the Africans in the South, and the Indians on some of the western reservations? The Gospel with them, as with us, is the power of God unto salvation wherever right circumstances favor. Indeed, we think it may be said, without fear of contradiction, that wherever the *Pentecostal conditions* have substantially existed among any race, there the Pentecostal results have followed.

IV. We have, now, reached a point, where we are prepared to look upon the world as it is, how far it has submitted to Christianity, and what parts of it call for special missionary labor on our part. Turning our attention to the five great races, into which the human family has been divided, we shall find that the only races, over whom Christianity does not bear nominal sway, or over whom it is not in *process* of *securing* it, are the Mongolian and the African; India, the last strong-

hold of the Caucassian race, that has not submitted to Christ, is in process. It is only a question of time. If English power dominates there another century, it must yield to the Christian civilization. In 1872 there were in British India alone, 40,700 public schools, in which were taught 1,280,940 pupils at a yearly cost of $3,891,685. In 1857 the Calcutta University was founded by the government, for instructing the Indian youths in the higher education of the West. This University is fed by some 270 schools containing about 40,000 pupils. In 1875, 2,400 young men were examined for degrees in the University. But beside the University the government has also 23 collges, and the missionary societies and religious denominations have 31 more which fit students for the University. Clearly, then, India is abundantly provided for, and we may leave her out of the account as a part of the field which *we* are called upon to work for Christ. The Malay race, which numbers only about 30,000,000 of people is so thoroughly under the tuition of the Christian portions of the Caucassian race, that it may be considered well on the way towards Christianity. The Dutch in Java, Sumatra, and Borneo, the English in Ceylon, Australia, New Zealand, and Van Diemans Land, and the Americans at the Sandwich Islands, and the clusters beyond, are rapidly converting that race to Christianity, as well as to the Western civilization. And what is true of the Malay race is, substantially, true of the twelve millions of the American race—the *native Indian*. He, also, is under the direct tuition of the Caucassian, and is in process of Christianization, possibly extinction,—the one or the other at no distant day. These three races, then, may be considered as so nearly Christianized, or so directly on the way *towards* Christianization, that we may cease to be anxious about the ultimate result.

But we can take no such view of the *other* two races, the African and the Mongolian. Here is the very Malacoff of heathenism, and of the devil, which has defied the Christian hosts for eighteen centuries. These races number fully one half of the human family, are vital, mighty; they antedate all recorded history, they are in no such process of Christianization, as to promise an early conquest for Christ, on any lines of previous endeavor.

Look for a moment at the efforts made to evangelize China. It is in evidence that two of the apostles—Andrew and Thomas—probably wandered as far as China, and there preached the Gospel. It is certain that the Nestorian Missionaries were there, in force, from the fifth to the twelfth centuries. The Portuguese, the Spanish, the French, and the Italian missionaries from the twelfth until now. The Dutch were there from the sixteenth century, the English from 1807, and the Americans from 1829. But how meagre the results. Essentially that great Empire is grim, dark, and Christless as when Pentecost sent its influences over the Roman Empire. Here and there a little light, along her coasts, but the great unexplored country like midnight itself. Africa, too, has not been forgotten, in the plans and movements of Christian charity. Perhaps no country in the world has furnished brighter examples, or shared the labors of more heroic missionaries. This is, especially, true within the present century. Hundreds of men, who counted not their lives dear, have gone down to early graves in unavailing attempts to save Africa. Two examples within the memory of the present generation, will illustrate my meaning.

The first was a mission of agriculture, commerce, and religion, under the patronage of the British Government in 1841 on the west coast of Africa. One hundred and fifty men, as fine as could be picked from the British Isles, were selected for the enterprise. Two of Her Majesty's ships bore the colony to its

destination up to the confluence of the Niger and Tchadda. They went out with every appliance needful to prosecute the work in view. But in a few weeks, one hundred and forty-nine of the one hundred and fifty were down with the African fever, of whom nearly one hundred died. And had it not been for the intelligence and fidelity of a few Kroomen, shipped by the expedition at Sierra Leone, and the accidental presence, on the coast, of a small Liverpool steamer, which came to their rescue, not a man would have returned to England to tell the story of suffering and failure.

Twenty years later another mission on a magnificent scale, under the lead of Livingstone, was projected up the Zambezi on the Eastern coast of Africa. This was called the Universities Mission, as being under the special patronage of Oxford and Cambridge, which gave it their best men. The great commercial cities of the United Kingdom gave it support. The English navy offered it every aid in landing the members and equipage at the chosen point. But in less than three years, the only survivor of the mission, barely lived long enough to return to England, and write the history of the disaster of the "Universities Mission."

In the presence of facts like these, one involuntarily asks if we are shut up to this method of evangelizing those lands? Are there not some other lines of approach, along which we may convey the Pentecostal influences with mightier force, and, with reasonable assurance that they will carry those races for Christ?

V. And this brings us to the practical question of this discussion, whether we have not in this country, with reference to China and Africa, substantially the *very conditions* on which the marvels of the day of Pentecost were wrought? If we have, then, a responsibility is laid upon us, touching those lands, the most weighty and solemn that can be conceived. As we have seen, the Mongolian and the African races, *alone*, are unprovided with such agencies and influences, as promise a speedy submission to Christ. With them, chiefly, it is clear, must lie *our* duty, and *our work*, for the perishing outside. But shall it be at the slow rate, and by the old methods of the last eighteen centuries, or shall it be with the Pentecostal methods, and with the Pentecostal power?

What were the Pentecostal conditions? Were they not *first*, a central religious point, around which masses of people, from distant nations, assembled at stated seasons; *second*, ability to preach to them in their *own*, or in a language which they could understand; *third*, the accompanying energy of the spirit ready to give efficacy to the word, and make it the power to God unto salvation; and *fourth*, lines of communication favoring the dispersion of the converts through the countries from which they came?

Now, which of these conditions do we lack with reference to China, or to Africa? As Judea lay at the confluence of the old civilizations shedding upon them the only pure religious light, so these United States anchored midway between the East and the West, are the center of a religious illumination, the brightest and purest the world has yet seen. How strange the fortunes of the human family, since the confusion of tongues, and the dispersion which then began on the Plains of Asia, one part pushing westward until it came to the Atlantic, and the other eastward until it came to the Pacific. And, there, both remained looking out over the unexplored seas, until God lifted into the horizon this continent, like a sun, and kindled upon it the beacon fires of gospel light and hope for all mankind. And now suddenly the doors swing open, and from both sides come the thronging thousands, attracted by our freedom, our thrift, and our better lot for man.

China, so jealous of foreign ingress and influence, so reluctant to allow the emigration of her citizens to other lands, has felt the spirit of the nineteenth century, and already a hundred thousand Chinamen have disembarked and are encamped upon our shores. They have come, not for our religion, our learning, or our civilization, but for our gold. The old "fames auri" has drawn them here; each hopes to become the possessor of a few hundred dollars, and then to return to fatherland, a man of fortune and of leisure the rest of his life. Not one of them intends to remain; indeed, so sacredly do they cherish the purpose of return, that in their contract with the companies which bring them here, they specify that if they die their bones shall be taken back to rest in the graves of their ancestors.

But in order that they may accomplish the purpose of their advent among us, they find it necessary to communicate with our people; in other words, they must learn the English language. And here begins the most wonderful part of the story. A foreigner who would drink of the "well of pure English undefiled," must read our English version of the Holy Scriptures. And hence it results, that these Chinese, in their eagerness to learn our language, are willing to pay our teachers liberally to instruct them. We begin with the alphabet, of course, but as soon as they can form letters into syllables, and syllables into words, we put into their hands the New Testament. It need hardly be said that the learner has not spelled out many verses before he is more interested in the new and amazing truths disclosed to his mind, than he is in the language he is trying to comprehend. Since 1870, more than one hundred have been converted to Christ, in connection with the schools of the A. M. A., into which they came to learn the English language. During the month of December alone, nineteen expressed hope in Christ. And all through the year, numbers have been renouncing their heathenism, and giving promise of a larger work to come. And it should be specially observed that all the instruction has been given through the English tongue, and that the converts, instead of seeking more light by reading the version of the Scriptures in their own language, have almost invariably taken up the English Bible.

Now we submit that, in regard to these Chinamen, we have all the conditions of the day of Pentecost: *first*, the point of religious light; *second*, masses of people clustered around it; *third*, a language in which we can communicate to them the truths of the Gospel; *fourth*, the Holy Spirit ready to energize the Word with saving power; *fifth*, the means which insure the certain dispersion of the people back into their own homes. It has been estimated that while about sixteen hundred a month are landing upon these shores, at least a thousand return in the same time. What a fact is this to contemplate! Some ten thousand Chinese, who have been within sight of our schools and churches, within hearing of the ambassadors of the Lord, and who have served in our Christian homes, and mingled with our Christian people, are year by year distributed throughout the Chinese empire! How much that means, if they carry back the knowledge of a crucified Saviour! But if they return heathen, as they came, how will the churches of America meet it at the judgment? An army of ten thousand Pagans every year marching and countermarching upon these shores, and the churches of America looking idly on, while the great masses of them troop to the grave and to the pit in all the darkness of a heathen night. It cannot be! The churches will see and improve the grandest opportunity ever given to men to save a race!

Had we the Christian wisdom to plan for the conversion of these masses, as the

apostles planned for the conversion of the masses at the Jewish feasts, would it need an apostle's ken to foresee the result on China, when these estrayed children should return, bringing back, not merely the gold from our hills, but the knowledge of Jesus Christ our Lord? By the laws of human nature, as well as of Christian influence, they would set the empire all ablaze with the light of the Gospel. And while we have for this work all the elements of success which entered into the Pentecostal day, we have an additional advantage over the apostles, in the permanency of the people among whom we labor. Here are these Mongolians, not three times a year, for one day, or eight days together, but for years in succession. With such an advantage in our favor, we ought to do a work surpassing the most, and the best, that was done on the day of Pentecost.

Turning now to Africa, with its unutterable woes and wants, we ask what one condition of the day of Pentecost do we lack to insure success in our work among that people? At least five millions of her sons and daughters are at school in this Christian republic. They are clustering around our altars, our hearth stones, and our fountains of knowledge. The old hunger for gold—not theirs, but ours—drew them here. Though chattelized for more than two centuries, they were civilized and rudely Christianized. But their chattelhood is over, their manhood is begun, and the way is open to the best Christian labor among them. They have shown an eagerness for education unparalleled in the history of races; a susceptibility to the motives and influences of the Gospel never surpassed, and a desire to do good which augurs the best results.

In the schools and churches of the Association are gathered some fifteen thousand of the young men and women of the race, receiving the discipline of learning and religion. Already at Mobile, at Atlanta, at Nashville, at Talladega, and at other points, have been formed Societies of Inquiry with reference to Christian work in Africa, the members pledging themselves, if the way shall open, to go to fatherland as teachers, or as preachers. What a future does this open for Africa, as well as for the millions of her children who are at school under the tuition of this republic. They are of necessity almost shut up to labor for their own people. The whites will neither accept negro teachers nor preachers. Nor is this to be deplored, perhaps, in view of the utter want of the African race. For a work so vast, every son and daughter of them is needed. It is *more* than the attempt to save the mere fragment of this people lodged upon these shores; that were a comparatively small matter. But when you hold up before them the two hundred millions who bear their name, scattered over three continents, and touching the world at more points than any other of the families of man, you present to them an object large enough to enthuse an angel's soul. Educate, Christianize, and discipline these, upon whom you can lay your hand, and mould them into the highest style of manhood, and start them back along the race lines that lead out into the West India Islands, the South American States, and to the extremities of the African continent, and they will be resistless to carry the conquests of the cross. It seems to us that right here, in these schools and churches, is the fountain head of Christian influence for the African race, and that our business is to deepen the fountains and open the channels which shall convey these waters of life to the ends of the earth.

In the English language—as broad, as various, but more thoroughly Christian than the Greek, which was furnished to the early Church—God has prepared the instrument by which we can preach to these races the fullness of the Gospel. He has bridged the Oceanic highways by navies of steam, over which the feet of these

returning pilgrims may march to the extremities of the globe, as He prepared the Roman roads for the feet of apostles and martyrs, who bore the cross over the empire. The parallel is so complete that it is startling; and we submit, we are dull scholars if we fail to learn its lesson.

And now, in view of the facts and principles which we have been considering, can there be any doubt that we have the opportunity to repeat, for China and for Africa, the Pentecostal scenes, on a scale immeasurably enlarged, if we will? By the hundreds of thousands, and by millions, are they encompassing our fountains of learning and religion. We can preach Christ to them in our own tongue; the Spirit has shown His readiness to accompany the Word with the power of God unto salvation. Do we see such a providential opportunity as never before was given to man, to move the world on the widest scale, an opportunity of which the day of Pentecost was but the smallest type or shadow; and shall we not be forever inexcusable if one heathen, of either race, now upon these shores, shall leave them without a knowledge of Christ as the Saviour of the world?

RELATION OF FREEDMEN TO AFRICAN EVANGELIZATION.

BY REV. GUSTAVUS D. PIKE, NEW YORK.

Mr. President and Brethren:

We had anticipated that our dear Brother, the Rev. E. P. Smith, would return and stand in this place, to speak for the interests of tropical Africa. But God chose that he should illustrate how glorious even death may be to those who die for their Saviour in that country. We also hoped for the wisdom and piety of Brother Whipple, who for thirty years had charge of our African missions. But these two Christian heroes are gone, and were it not that God's strength is made perfect in weakness, I should tremble for the cause they loved so well. Men die, but God lives, and His work tarries not, "Until the kingdoms of this world become the kingdoms of Our Lord and of his Christ."

It was once remarked by a close observer of Christian missions, that African slavery had done more for the enlightenment of Africans, than all our missions in a hundred years. This was said when slavery was at its worst; what are the possibilities now, since emancipation?

During the very able review of the mission field presented by Sec. Woodworth, doubtless the question arose in most minds, whether or not American slavery in giving us the negro has given us an opportunity of sending the gospel to the malarial regions of tropical Africa.

Allow me to call your attention, in the first place, to the vast extent of this magnificent country. By glancing at the map, you will observe that tropical Africa, extends more than four thousand miles from East to West, and three thousand miles from North to South, in some latitudes. This country is peopled by anywhere from fifty to a hundred millions of blacks, occupying the slave-hunting grounds from whence the markets of the world have been supplied, for more than three thousand years. Lieutenant Cameron, who recently traversed the continent from East to West, south of the Tanganyika Lake, reports that many of the lands through which he journeyed, were of unspeakable richness.

Mr. Southworth of New York, who spent eight months in Ethiopia, tells us that it contains a hundred and forty millions of acres, of the richest land on the face

of the globe; where one man can manage three crops of cotton in a single year. This land can be had two acres for a dollar.

The great explorers who have penetrated the country from the Western coast, along the river Niger and its sources, are unanimous in their testimony as to the richness of the soil, the wealth of gold mines, and the variety of productions, so valuable in all our great centers of commerce. A portion of this country is already known as the Gold Coast. The recent communications of Mr. Henry M. Stanley, of Sir Samuel Baker, and indeed those given us some years ago by Captain Speke, respecting the high table lands extending for hundreds of miles in the vicinity of the great tropical lakes that feed the river of Egypt, are more or less familiar to you all. It is worthy of note that commerce has followed closely in the tracks of the explorers. One merchant in Ethiopia is said to have shipped twenty-five thousand bales of cotton on the Red Sea in a single year. A cotton growing mania is spreading over that whole section of country. From the Delta of the Niger not very long ago, the annual production of palm oil amounted to about two hundred tons; while at present more than fifty thousand tons are exported from that region of coast every year. An idea of the American trade may be gained by the inventory of a single cargo shipped from the West Coast to New York. This cargo contained 100,000 pounds of ginger, 100,000 pounds of sugar, 90 tons of camwood, 54,000 pounds of coffee, 10,000 gallons of palm oil, and 500 pounds of ivory. Commerce in all these things is rapidly increasing, and better facilities for moving the products are being provided. Already has the Khedive of Egypt opened up the Suez canal. He and his predecessors have also built eleven hundred miles of railway in northeastern Africa; and the Egyptian government is now constructing a railway across the desert to Khartoom, at the junction of the Blue and White Nile, in ancient Ethiopia, with a prospect (Mr. Southworth says) of a commerce of $100,000,000 per year not long after this steam communication shall be opened.

A survey is at present being made to ascertain if the Atlantic Ocean can be let in through a canal on the desert north of Timbuctoo, giving water communication to that inland city. Furthermore money has been subscribed for a railway on the West Coast to extend to the Joliba branch of the Niger, and still another road has been planned by the French, from Morocco to Timbuctoo, across the desert, obtaining a water supply by boring artesian wells.

Commerce is fast revolutionizing the condition of things, in many portions of this wonderful continent. But after all there is nothing of more interest in tropical Africa than the people themselves. Most of the negroes that have been brought to America were gathered from the low, malarial country of the West Coast, and exhibit evidences of the baneful effect of that climate upon their development. A writer in the *London Quarterly* affirms that nine-tenths of the population of Africa are free from unpleasant peculiarities, and the testimony of eminent explorers sustains this opinion. Mr. Winwood Reade tells us of the Krumen who act as porters, affirming they are the strongest built men on the face of the globe. Missionary Wilson speaks of the Jaloffs as a fine, courtly built people, fond of trading, and proud in their bearing among the other tribes. I was conversing with a missionary not long since, who eulogized the physical proportions of the Mandingoes, saying they were a very tall and very handsome race of people.

Dr. Livingstone, who, starting from the southeast coast, journeyed farther inland than any other explorer, informs us that he discovered a people with better shaped heads, on the average, than Europeans, living in neat villages, working at agricultural and mechanical pursuits, industrious and economical, and only needing a

touch of Christian civilization to transform them into all our hearts could wish.

Dr. Schweinfurth who traveled far southwest of the great desert, came upon a tribe the color of half burnt coffee. Here he saw a magnificent hall a hundred and fifty feet long, and fifty feet high, surrounded by stools, upon which people rested themselves, during their convocations. What they need, he says, is a protectorate maintained by the Christian powers, and the abolition of slavery; then an aggressive civilization may be easily introduced among them.

There is abundant proof that the African races are generally equal in figure, fullness of form, stature, shape of head, expression of countenance, vigor, and in all that constitutes personal beauty, to the Caucasian races; and certainly superior in these respects to the Tartar, the Chinese, and the American Indian.

The question now recurs, which we have already raised: has American slavery in giving us the Negro, given us an opportunity for sending the gospel into this country, of which I have been speaking?

Let me call your attention in the second place to the fact, that it seems to me evident we have but little hope of occupying these lands for Christ, otherwise than by negroes themselves. It is well that we should keep in mind that God not only "made of one blood all the nations of men," but that he "hath determined" "the bounds of their habitations." If we would succeed in any enterprise in behalf of the heathen, we must not lose sight of the great providential provisions of the Almighty, in adapting different races for the localities they occupy. As He has created the fish to dwell in the sea, so it is evident He made the negro for the tropics. Africa is for Him. The flaming sword suspended over Eden was scarcely more fatal to the intruder than is the malaria to the white man in many equatorial regions of the earth. When Mungo Park took forty white soldiers to visit the Niger, thirty of them died before they reached the banks of that river. When Lieutenant Gordon with eleven men attempted to defend a fort in Liberia, eight of the eleven died in four weeks. Out of seventeen missionaries sent by the Germans to the Gold Coast, ten died in a single year. Of the four ministers who established the Universities Mission in the Shire Country, three died the first year. The two white men who started with Stanley died before his return to the Coast. During the Niger Expedition a fifth of the white men perished, while of the one hundred and eight black men, not one of them suffered from the fever.

The negro's capacity for endurance and development, however, in tropical Africa is without question.

Another thing to be noted is, that although missions have been successfully sustained on the East and West Coast of tropical Africa for more than seventy-five years, sometimes at an annual expense of hundreds of thousands of dollars, there is not, so far as I know at present, a permanent mission, a twelve month old, an hundred miles inland, among the many millions of people, between the tropic of Cancer and the tropic of Capricorn. In saying this we must also remember that the history of the missions all along the Coast is a chronicle of martyrdom, worthy of the best ages of the church. Educated men and women have gone out to that land of death with the certainty of an early tomb. No men in our day can take their crown; they have planted the seed of the church. It was not their fault that missions have not extended to the interior. God seems to have determined "the bounds of their habitation."

When I attended the annual meeting of our Freedmen's Missions Aid Society of London, Mr. Moffat, the brother-in-law of Dr. Livingstone, told us how he had come home from Africa the year before, in profound depression—home from holding

his tiny rush light, amidst the desolations of that continent, and holding it with the feeling that his efforts were almost futile. At his station he could look right away to the Atlantic in one direction, to the Indian Ocean in another, and also far away to the northward, and feel that there was not another Christian missionary to be found in that immense area. But, looking at the Jubilee Singers, he could see from whence light and hope were to come. Trained members of the African race might achieve glorious victories in their father-land. Acting upon this faith, the British people gave more than $20,000 to the American Missionary Association for the education of our Freedmen as missionaries to Africa, and assisted the Jubilee Singers in securing a hundred thousand dollars for Fisk University. So much for the enthusiasm abroad.

From the able report of Sec. Strieby, you have learned that at our different institutions in the South societies have been formed for the promotion of African evangelization, and the contributions that have been given for this purpose by the poor colored students in our schools indicate to us that God is not only opening up this country by explorations and commerce, marshaling his people to labor and pray for the extension of a Christian civilization all over those lands, that have been robbed and wronged by the curse of slavery and the slave-trade for thousands of years ; but that he is kindling in the bosoms of Africans in America grand and holy aspirations to redeem the land from whence their fathers came.

As God permitted the children of Israel to go down into north-eastern Africa, and become enslaved until they had learned all the wisdom of the Egyptians ; as he delivered them with a mighty hand, an outstretched arm, and took them through the wilderness to their native country, that they might give to mankind the blessed Bible, and through their generations the Lord Jesus himself ; so, has he not permitted the African to be enslaved by America, that through them he might make known his power in their deliverance, and the loving sympathies of his people as manifested in the missions of this Association and otherwise until through the blacks in America he shall fulfill the prophecy of the angel song, and carry the "good tidings of great joy" to those perilous latitudes of Africa.

The question now arises, What ought the American Missionary Association to do about it. It the first place, I doubt not it should follow the suggestions made in Dr. Strieby's report, and organize a corps of black missionaries, to be sent out by the next dry season, with a black man for a leader—if one can be found competent for the position—and that these be sent, with native teachers and preachers, whom we have already educated, into the Mendi country to preach and teach, among the one hundred and fifty thousand of that tribe. We are especially called to this work, as you all know, by our relations to the Amistad Captives, and our history from the first in connection with that portion of Africa. And then it seems to me, as soon as the providence of God opens a way, we should select some healthy locality, probably in north-eastern Africa, and found a training school like the Protestant College at Beirut or the Roberts' College at Constantinople.

In this school, representatives of the different tribes, that come up through the Nile basin, from the heart of Africa, by the accidents of slavery or the exigencies of commerce, young men from the Shillochs, the Hassenyah, the Bongo, the Dinka, the Bari, the Niam-niam, the Mitto, the Pigmyakkas, and indeed young people from every quarter, should be gathered and trained for missionary work.

I can think of no wiser method for raising up missionaries, who would be likely to be interested in the salvation of the many tribes that are found in the interior. And besides this, there are many circumstances that would favor the

success of such a school. The Arabic language is the base of most of the languages in Eastern Africa, the steam communication that is being opened up, the multitude of visitors flocking to the land of the Nile, the protection afforded to missions by the Turkish government, and the proximity of abundant supplies of everything needed for a mission, all favor the establishment of some school of the prophets in this locality. And I have been praying God for years that he would move upon the heart of some man, or some woman, or some company of men and women to give the one hundred thousand, the two hundred thousand or the five hundred thousand dollars needful to assure the founding and the success of such a training school. And I ask you who are here to strike hands with us and pledge your co-operation for the furtherance of these enterprises in behalf of the African race. The peculiar characteristics of the negro are needed in the kingdom of God as one of the colors in God's rainbow that promises the millennium. "The idiosyncrasy of a people is a sacred gift, given for some divine purpose to be sacredly cherished and patiently unfolded."

The church needs all the variety of gifts that God has bestowed upon every race. It needs people who easily become intensely fond of the Scriptures. If I had time I could explain how signally the Freedmen of the South exhibit this peculiarity. It needs the negro's faith in prayer. I remember that Mr. Watkins of the Jubilee Singers said, that when he and his mother labored in the Alabama cotton fields, she would go apart for a season of prayer ; on her return she would say : "Edmund, the slaves are goin' to be free; God has told me in my prayers that we shall be free." And this was the experience of many a poor soul in those dark days. You remember Whittier has it,

> "We pray the Lord, he give us signs
> That some day we be free ;
> The north winds tell it to the pines,
> The wild duck to the sea ;
> And now He's opened every door,
> And thrown away the key."

This represents the black man's faith in prayer, and rejoicing in hope. The church also needs the negro's song power. The time has come when the service of song is becoming very prominent in the work of bringing sinners to Christ and stimulating the soul to Christian activities. The colored people's love for music is universally acknowledged. Their voices are peculiarly sweet and melodious, and the songs they compose are religious songs. It has been my privilege, perhaps, to listen to as many slave songs as most men, and I bear this testimony, that I never heard a song composed by a negro that was not a religious song. It is

> "Steal away, steal away, steal away to Jesus."
>
> "Nobody knows the trouble I see,
> Nobody knows like Jesus."
>
> "Keep inching along, keep inching along,
> Jesus will come by and by."
> Keep inching along like a poor inch worm,
> Jesus will come by and by."

This is the heart-song of the black man evermore, when he has once tasted the love of Jesus. And now I have only to add that when I am contemplating this great subject which I have discussed, there often come to me grand aspirations from some of these old slave songs. One of them reveals how the Freedman

cheered himself through the dark days, and how he plumes his hopes for the future.

"My ship is on the ocean,
We'll anchor by and by.
Oh! stand the storm, it won't be long,
We'll anchor by and by."

Another comes as an exhortation—a grand rallying call to me and to all of us interested in this Association, and with its suggestive words, born out of bondage and prayer, and hope, I conclude.

"Way over in the Egypt land,
You shall gain the victory.
Way over in the Egypt land,
You shall gain the day.
MARCH ON, and you shall gain the victory;
MARCH ON, and you shall gain the day."

MISSIONS AMONG THE CHINESE IN AMERICA.

BY REV. WM. C. POND, SAN FRANCISCO, CAL.

I am requested to prepare a paper on Missionary work among the Chinese in America, with special reference, of course, to that portion of it which is carried on by the American Missionary Association.

I. First, the *demand* for this work. This comes, primarily, from the presence on our soil of about 100,000 heathen. I use a round number because it is not possible to speak exactly. During the last fourteen years nearly 130,000 have landed at this port, showing an average annual immigration of about 9,000. It is possible that enough have landed at all other ports to carry the annual average up to 10,000. But the return tide has been strong all the while: and death has not been idle among these any more than other mortals, and the number now residing on this coast, I am confident, does not exceed my estimate. Of these, less than one tenth are women and children. More than nine-tenths are men—young men—and, in general, even by a process of natural selection, *picked* men, industrious, enterprising, persistent. Only such, it would seem, could summon the courage, or find the means, for so great a journey.

Their numbers will increase. The recent outburst of anti-Chinese feeling may retard the immigration somewhat for a while, but a *perpetual* fever-heat can hardly be maintained even on this theme, and while our noisy patriots sleep, the laws of nature will work on unhindered, and the tide of immigration will roll in, as heretofore.

This, then, is the basis on which, primarily, rests the demand for Chinese missions in America. An army of ninety thousand men, besides women and children is in our midst: an army of busy, pushing and persistent people, who hold what they get and get what they can, not only of money, but of place and power. It is an army that having its base in San Francisco, presses its way into all parts of the land; and, whether welcome or unwelcome, will get a footing and make for itself room, wherever patient toil can earn a living recompense. And it is an army of heathen, selfish, cruel, corrupt and corrupting. They have it in them, if they could be saved from sin and made free by the truth of Christ, to carry thrift and blessing to any spot where they might make

their Christian homes. They have it in them, if they go unchanged, to carry blight and physical and moral pestilence far and near. Surely no Christn and no thoughtful patriot can scan the facts a moment, and not feel the force of the demand.

But this is only the *beginning* of the tale. This army is but the van-guard. The reserves are 400,000,000. And if, as Christian soldiers, we have read our marching orders right, we are not to wait for those reserves to be thrown upon our shores, but must somehow "*go*" forth to them.

Viewed in its bearing on the conquest of China for Christ, our work in America assumes an importance immense and unspeakable. I am not fearful lest I overstate it. *It cannot be exaggerated.* These strangers look longingly back to their native land. In great numbers they are constantly returning thither. If converted, they go as missionaries,—missionaries *native* to that land, speaking its language as their mother tongue,—and they go at their own expense, to the homes of their childhood and among personal friends. They can scarcely reach the village, quite inland, it may be, and never visited by any one sent forth from England or America, before they will be surrounded by old acquaintances eager to hear about the "Sun-rise" country. They are placed, at once, on vantage-ground for proclaiming the good news which they heard here, of salvation and eternal life through Jesus Christ their Lord.

Letters, also, are constantly going to China from those who remain with us, telling of this better side of Christian America, and carrying "the old, old story" with a force no printed page could have. Was ever a battery better planted for shelling an enemy's fort, than our Chinese missions in California are, for sending shot, hot with Christ's love, into that stronghold of heathen wickedness and wretchedness just across our sea? Let the grand possibilities, the glad *proba-* To give incidents in detail would absorb all the time at my command. From the schools of the American Missionary Association in California, about a dozen Christian Chinese have returned to China within two years. From some of them we have heard: from others who write with difficulty or not at all, or who pass beyond the reach of ordinary mail facilities, we may never hear in this life: but what we know to be true of the former class, we believe concerning the latter also: they are in China what they were in California, faithful witnesses for Christ. It is, as yet, but a little leaven in a very great measure of meal. Our work as yet is in its very infancy. But the leaven will increase both in strength and in amount, and, as God's word is true, the *whole* shall yet be leavened.

II. Our methods. It seems to be understood that the operations of *this* mission *differ*, in some respects, from those of others side by side with it in San Francisco; and the inquiry is made, how far this is true, and why it should be so.

The American Missionary Association was, doubtless, the pioneer in undertaking to reach the Chinese in California through the English language; that is, by teaching them English, instead of requiring their teachers to understand Chinese. Its first attempt was made *bilities* at this point of our work be once fairly weighed, and how loud, how urgent the demand becomes! It is a *golden* opportunity.

All this—some doubter may suggest—is very plausible as theory: has it been verified at all in fact? Is it simply the expectation of some hopeful enthusiast, or is it based on the *experience* of converted Chinese who have actually returned to their homes? I reply, the picture is drawn from life. What I have set forth, is what I have heard from the lips of Chinese brethren, after coming back from visits to their native land.

almost a quarter of a century ago, with Rev. S. V. Blakeslee as its missionary. But for some reason, the effort was abandoned, and when next a similar attempt was made it was by the Methodist church, under the leadership of Rev. Otis Gibson. At present *all* the missions conduct their school-work substantially upon this plan.

The better class of Chinese in California, are very eager to learn the English language. The advantage they thus hope to gain is obvious. Whether they engage in trade, or work as house servants or as operatives in our mills or on our ranches; whether they remain in this country or return to China, a knowledge of English is something that *pays*. To gain it they even take the risk of being Christianized. We avail ourselves of this, to bring them within our reach. We bait the gospel hook with the English alphabet. We are honest with them, and give them the very best instruction in the rudiments of English, that our means will allow. We stop, generally, with the rudiments. Few of our pupils remain with us long enough to go further. We are glad, and begin to feel amply repaid for our toil, if they become able to read the English Bible fluently and understandingly, comparatively few attain to this. If onr schools were designed to promote intellectual culture, and to impart secular knowledge, they would be miserable failures. Our rooms are roughly furnished, and are crowded, sometimes, almost beyond endurance. There is little or no attempt at classification. Generally we take the pupils one by one, giving to each (say) ten minutes of instruction each evening, and then setting him at study by himself.

Let it be understood, then, that the object of these schools is not the training of the intellect but the *salvation* of the soul. Then even our inability to classify ceases to be an unmixed evil. The teacher is brought in contact not with classes but with persons. Personal friendships are quickly formed, and heart begins to speak to heart. The lessons in reading soon begin to afford opportunities to say a word about the true God, and Jesus the only Saviour. Every evening a hymn or two is sung. Every evening they join in the Lord's Prayer. Once or twice each week about half of an evening is specially set apart to religious instruction and prayer. Thus no pupil can have been at our schools a week without hearing something about Jesus, and getting some idea that, in the teacher's view, at least, the one thing needful is to learn the way of salvation.

The pupils are apt to read quite mechanically, after the manuer in the primary schools of their own land. It is the first great victory when they begin to ask the meaning of the words, and to catch at the idea in a paragraph. *Then*, if as is often the case, we find them preferring the New Testament to any other reading book, we take courage and believe that our work is winning its reward.

The description, thus far given, would apply, I suppose, with tolerable correctness to the schools of any of the Chinese missions in California. It is in the following respects, if in any, that *our* methods are peculiar:

1. We attempt nothing in the way of the higher education. We do not promise this; and if any of our pupils (except the helpers who are under training as teachers and preachers) desire to pursue advanced studies, they must do so at their own expense.

2. We have no American missionary speaking the Chinese language; and no laborers of any sort, except our Chinese helpers, who give their *whole* time to the work. The Superintendent of our missions is a San Francisco pastor; and the teachers are otherwise employed during the daytime, and give only their evenings to this service. But for this, our annual appropriation would not last us half the year.

3. We make less use, I think, of books and tracts in Chinese, than some others. We have found that the number of Chinese who can read in their own tongue is smaller than we formerly supposed. And of those who can give the sounds represented by their characters, few attach any meaning to them. The teaching in the primary classes of a Chinese school is entirely mechanical. A meaningless sound is attached to a meaningless character, and the pupil by dint of memory associates the two. Years after, in the higher classes, which few of the Chinese in California ever reached, they learned what words in their colloquial dialect these sounds and characters represent, and the written language comes to mean something to them. This applies, of course, especially to religious writings. Many have got hold of the small vocabulary necessary for their usual correspondence, or for reading their San Francisco Chinese newspaper, who could make nothing at all of the characters in a Chinese Bible. Many of our Christian Chinese would turn from their Chinese Bible to an English one to learn what a sentence meant. And we rely mainly on the English Testament, and the oral instruction which we give them either directly in English, or through our helpers as interpreters, in order to communicate religious truth.

4. We do less public preaching and more close hand-to-hand teaching than either of the other principal missions. We wish to increase our preaching force. Our Chinese helpers are being trained for this, and some of them already speak the word with power. We are satisfied that even if we knew their language well, we could not ourselves speak to the heathen so effectively as those can who have come up into light, out of *personal experience* of heathenism. We are prepared to take this view by seeing that God sends, not angels, but sinners to preach to sinners in this fallen world. We are encouraged in it by what we understand to be the clear, and the emphatically avowed experience of the American Board, in its work in foreign lands. And we find it justifying itself to us as the years pass by. We need, and, I repeat, we greatly desire to increase this force of Chinese teachers and evangelists. The men are not wanting. Many of our Chinese brethren are stirred with an earnest desire to prepare themselves for this service, and some are studying with reference to it, at every interval of their daily toil. Would it not be a grief and a shame, if with the men ready and eager, the means should fail?

III. A few words, thirdly, as to the *results*. Notwithstanding the hinderances growing out of the anti-Chinese movement, no less than 1,536 of these strangers have been enrolled during the past year as members of our schools. Some of them have been able to remain with us but a short time, though the attendance has been more steady the past year than ever before. Thirteen schools have been maintained, five of which have been carried through the entire year, without any intermission. The total average attendance upon all these schools for the entire year was 340; but as in any one month some of them were either not yet commenced or were temporarily discontinued, the average attendance, month by month, is a little less than 300. About 35 have given evidence, during the year, that they were born of God. Sixteen have been baptised. Such of our brethren as live in San Francisco and vicinity are organized in what they call "The Congregational Association of Christian Chinese." The conditions of membership in it are *morally* and *spiritually*, if not doctrinally, as stringent as those prescribed for admission to our churches. In some respects they are more stringent. As members of this Association, they are instructed and tested for six months or more before being baptised. There are

now 102 names upon its roll, 32 of which were added during the past year. About one-half of the members of the Association are now members of some church. The total number of hopeful conversions in connection with our work thus far, cannot be less than 120. Not all of these brethren are with us now. Some are in China. Some are in distant villages of our Pacific slope. Many of them we cannot reach with any pastoral care; but the good Shepherd knows his sheep, and follows and feeds them, even when to human view they are scattered and untended.

Of course, no mere *numbers* can express, in full, the results of our work. They do not measure the spirit of inquiry gradually permeating the entire population. We cannot count the seeds of thought which have been carried outside our schools to persons whom we never saw, and, perhaps, will never see. But we know what sort of seeds they are—seeds which in all ages and among all races, fruiten at length in light and law and liberty and love.

So far as measured results are concerned, it is probably safe to say that no other mission among the Chinese, either in China or elsewhere, was ever favored so greatly as ours has been, considering the means at its command. The rigid economy which our methods made possible, has something to do with this: but the advantages of our position have much more. We are not, like our brethren in China, *strangers* in the land. We are at home, under our own flag, and our pupils are the strangers. It belongs to "the heart of a stranger" to feel deeply in view of welcomes proffered and kindnesses received, and we can touch them at this point. Then they are separated from many social and domestic hindrances, which in China might effectually prevent their taking any steps towards the light.

These and other advantages seem to us so great, that far from glorying in what we have received, we would rather search our hearts to see what hinders that our harvests are not larger still.

IV. Let me be pardoned, if I close this paper with a mention of *one* among our urgent needs. It is a *mission-house in San Francisco.* We are paying $1,200 per annum for a building well located, but too small. This is accounted a low rent for it. Our landlord might be receiving $120 per month, to-day, if he had been willing to ask us to remove. But $1,200 gold is fully one-fourth of the entire appropriation, which the Association has been able to make to this work, and one-fifth of all our income. If this load could be lifted, we should feel, for a time at least, light enough and glad enough to fly — such an increase could be made in our teaching force, and such a widening of our harvest field. I cannot state exactly what a suitable mission-house would cost. Doubtless $15,000 could be used to good advantage on it. But I believe that with $10,000 our positive *necessities* could be met, and if our brethren at the East will aid us up to the point, where we can possibly see our way through to success, we, on this side, will give a long pull and a strong pull to secure it. It is useless, and worse, to attempt the impossible; and with the loads which our churches in California are carrying otherwise, it would be impossible to raise the whole of the needed contributions here. Who that loves Christ and the souls of men is ready to lift with us?

RECEIPTS

FOR OCTOBER, 1876.

MAINE, $221.60.

Brownville. A. H. Merrill	100 00
Dennysville. Cong. Ch. and Soc	10 00
Gardiner. Cong. Ch. and Soc	13 40
Kennebunkport. South Cong. Ch. $8.72, First Cong. Ch $6 28	15 00
Portland S. S. Class in High St. Cong Ch. by B. Thurston, $25. *for student Hampton N. and A. Inst.*—M. A. Perkins, Box of C., *for Athens. Ala*	25 00

oolwich. Mrs. Esther H. Scott and John Percy $2. ea., J. S. $1..... 5 00
armouth. First Cong. Ch. and Soc..... 53 20

NEW HAMPSHIRE, $462.33.

nherst. L. and L. K. Melendy, *for Wilmington, N. C.*..... 300 00
ennington. Cong. Ch. and Soc..... 12 25
ristol. Cong. Ch. and Soc..... 1 58
ornish Flat Cong. Ch. and Sab. Sch.... 13 00
Exeter. "A Friend"..... 20 00
Hollis Cong. Sab. Sch., *for Wilmington, N. C.*..... 25 00
Littleton Cong. Ch. and Soc..... 17 50
Manchester. Mrs. M.W.Brigham to const. MILTON BRIGHAM GEORGE, L. M..... 30 00
ashua. Mrs May W. Merriam (*in memory of the late Maria N. Sawyer of the Olive St. Ch.*) $10., "A Friend" $5. *for Wilmington, N. C.*..... 15 00
ew Ipswich. Proceeds Children's 14th Annual Fair $27., N. J.D. $1.,..... 28 00

VERMONT, $647.01.

rnet. Cong. Ch. and Soc. (ad'l)..... 8 00
andon. Charles Powers..... 5 00
ambridge. Madison Safford..... 51 36
Charlotte. Cong. Ch. and Soc..... 52 05
air Haven. Cong. Sab. Sch..... 25 00
ayetteville. A. Burchard, *for Savannah, Ga.*..... 5 00
hnson. First Cong. Ch and Soc..... 5 50
iddlebury. Cong. Sab. Sch..... 16 00
orristown. BEQUEST of Mrs. M. L. Spalding by J. W. Hyde..... 200 00
iat Johnsbury. North Cong. Ch. $73., North Cong. Sab. Sch. $133.50..... 206 50
owe. Cong. Ch. and Soc..... 47 60
oodstock. Hon. Frederick Billings, *for a Teacher, Atlanta U.*..... 25 00

MASSACHUSETTS, $1,544.05.

mherst. "A Friend"..... 2 00
dover. Free Cong. Ch., Bbl. of C., *for Athens, Ala.*.....
hby. Cong. Ch. and Soc..... 8 80
burndale. Bbl. of C., *for Chattanooga, Tenn.*.....
erlin. Cong. Ch. and Soc..... 8 25
Boston "A member of Old So. Ch." $15., Dr. H. B. Hooker $10..... 25 00
Boxborough. Cong. Ch. and Soc..... 9 80
harlton. Cong. Ch. and Soc..... 11 50
uxbury. Mrs. Angelina P. Holmes..... 2 00
amingham. Plymouth Cong.Ch.,3 Bbl's. C., val $150.....
tchburgh. Rollstone Cong. Ch.$91.,Mrs. Clara M Hubbard $10..... 101 00
oshen. Mrs. E. J..... 1 00
rantville. Cong. Ch. and Soc..... 44 28
reat Barrington. A. C. T..... 1 00
roton. Union Cong. Ch. and Soc..... 30 11
anover. Second Cong. Ch. and Soc..... 48 70
arvard. "An aged friend of the Freedmen,"..... 140.00
insdale. T. A. F..... 1 00
Holbrook. "Yearly BEQUEST of E. N. H." $200., "E.E.H "$30.to const.DEA.ELISHA HOLBROOK,L.M.,MISS SARAH J.HOLBROOK $30. to const. herself L. M., Mrs. C. S. Holbrook $25.—also Bbl. of C, *for Wilmington N. C.*, and $5. *for Freight*..... 290 00
Hopkinton. Cong. Sab. Sch..... 28 00
Ipswich. First Cong.Sab.Sch.,Box of books (S. S. Library) *for Liberty Co, Ga.*.....
Lee. Cong. Sab. Sch..... 75 00
Leominster. Ladies Miss. Circle, by Miss M. F. Putnam..... 5 00
Lowell. ESTATE of Mrs. Sarah P. Brooks. 50 00
Ludlow. Cong. Ch. and Soc..... 11 15
Lunenburgh. Cong. Ch. and Soc..... 7 50
Medford. MRS. ANN JANE PEASE to const. herself, L. M..... 30 00
Natick. First Cong. Ch. and Soc..... 66 00
Northborough. Dea.C.P.Chapin $20.,John B. Parker $5., *for Cong. Ch., Atlanta, Ga.* 25 00
North Brookfield. First Cong.Ch.and Soc. 60 00
North Cambridge. North Av.Cong.Ch.and Soc. M C. Coll..... 27 08
North Hadley. Cong. Ch. and Soc..... 3 25
North Leominster. Cong. Ch. and Soc.... 10 25
Norton. Trin. Cong Ch. and Soc..... 6 45
Norwood. Cong. Ch. and Soc..... 18 36
Oxford. First Cong. Ch. and Soc. $41.90, Mrs. S. S. and Mrs. E. M. B. $1. ea..... 43 90
Pittsfield. "A Friend"..... 10 00
Scotland. Rev. Isaac Dunham..... 5 00
Shrewsbury. Cong. Ch. and Soc..... 15 30
Southampton. Cong. Ch. and Soc..... 24 44
Springfield. First Cong.Ch.and Soc.$20.97, Mrs. Merrill $5 ..... 25 97
Stockbridge. "B." *for Hampton N.and A. Inst.*..... 50 00
Templeton. Mrs. Maria P. Sabin $10., L. M. $1.,..... 11 00
Walpole. Cong. Ch. and Soc..... 45 75
Westfield. Second Cong. Ch. and Soc..... 55 96
Westford. Cong. Ch. and Soc..... 13 25
West Newton. Mrs Adolphus Smith $11. —H. Stevens, Bbl. of C., *for Athens, Ala.* 11 00
Whately. Cong.Ch and Soc.(ad'l.) to const. EMERSON C. WARNER, L. M..... 15 00
Williamsburgh. LEGACY of H.H Miller (in part) by W. A. Hawks..... 10 00
Woburn First Cong. Ch. Sab. Sch..... 50 00
Worcester. Rev. and Mrs. J. M. R. Eaton 10 00

RHODE ISLAND, $110.

Providence. Pilgrim Cong. Ch. $60 —Mrs. E. N. Dean $50. *for student aid, Fisk U.* 110 00

CONNECTICUT, $1,603.02.

Abington. Miss Annie E. Baker $2., Mrs. E. F. H. $1..... 3 00
Ansonia. Cong. Ch. and Soc..... 26 30
Ashford. "A Friend"..... 10 00
Avon. Cong. Ch. and Soc. (of which $100. from HARRY CHIDSEY to const himself, MRS. MARIA CHIDSEY and WILLIS CHIDSEY, L. M's)..... 118 00
Branford. H. G. Harrison..... 9 00
Brooklyn. First Trin. Cong. Ch. and Soc. 41 00
Cheshire. Cong. Ch..... 40 00
Collinsville. Mrs. Ruth E. Carpenter, *for Jamaica M.*..... 20 00
East Hartford. Cong. Ch..... 28 00
Farmington. Cong.Ch.(of which $300.from Dea. Henry D. Hawley to const. JOHN A. HAWLEY, L. M.)..... 510 90
Guilford. First Cong. Ch. and Soc..... 22 00
Hanover. Cong. Ch and Soc.to const.MRS. WILHELMINA ALBERTINE, L. M..... 33 00
Hebron. Anna Porter $95. "Family friends" $5 , by Jasper Porter..... 100 00
Marlborough. Rev. Oscar Bissell..... 6 00
Montville. Cong. Ch. 6 50
Milford. Plymouth Cong. Ch..... 53 00
New Haven. H.Johnson $5.,E.T.Foote $5.. 10 00
Newington. Cong. Ch. and Soc..... 7 33
New Loudon. First Cong. Ch..... 108 78
Norwich. Broadway Cong. Ch..... 188 84
Plainfield. John M. Francis..... 10 00
Poquonock. Cong. Ch..... 18 50
Putnam Heights. Mrs. Mary T. Howe.... 5 00
Salisbury. Cong. Sab. Sch..... 15 00
Sherman. Cong. Ch. and Soc..... 10 00
Stonington. Second Cong. Ch..... 55 00
Thomaston. Cong. Ch..... 28 87
Washington. F. A. Frisbie..... 2 00
West Meriden. E. K. Breckenridge 12 00
West Stafford. Cong. Ch. and Soc..... 5 00
Wolcottville. L. Wetmore..... 100 00

NEW YORK, $337.46.

Bainbridge. J. B..... 1 00
Binghamton. Mrs. Harriet Halbert..... 5 00
Brooklyn. A. S. Barnes..... 5 00
Brasher Falls. Miss E. C. Wood,deceased, $10., E. Wood $5., Mrs. O. Bell $2..... 17 00
Deansville. P. Briggs,..... 2 00
De Freestville. W. I..... 1 00
East Wilson. Rev. H. Halsey..... 30 00
Evans. Miss L. P. $1., J. B. 50c..... 1 50
Gates. Rev. Peter Kimball, *for Chinese M.* 10 00

Gouverneur. Eli Mix $10., M. C.$1.,—Mrs. E.R.Barnes $2. *for Chapel, Savannah, Ga.* 13 00
Harmony. Rev. S. F. Porter 5 00
Ithaca. Mrs. Lucy Thurber 10 00
——— "A Friend" 9 46
Mexico. "M. F. E." $2., Mrs. J. K. S.50c. 2 50
New York. Gen C B.Fisk, $50. *for student aid, Fisk U.*—Mrs.Caroline P.Stokes $50. *for student aid, Atlanta, U.* 100 00
Parma. Ezekiel Clark 5 00
Pierrepont. Mr and Mrs. James Gleason. 5 00
Port Leyden. Mrs. A, K. Merwin 5 00
Tompkinsville, S. I. Mrs. Maria Snyder 2 00
Union Valley. Wm. C. Angel 5 00
Watkins. Mr.G.,Mrs.M. and Miss D.$1.ea. 3 00
——— "A Friend" 100 00

NEW JERSEY, $25.

——— "Hearts Content," 25 00

PENNSYLVANIA, $30.

Clark. Mrs.E.Dickson and Miss E.W.Dickson $15. ea. 30 00

OHIO, $241.54.

Bellevue. Elvira Boise $10.,S.W.Boise $5., 15 00
Brownhelm, Cong. Ch 26 50
Burton. Cong. Ch 16 00
Cincinnati. Rent, $84.82 *for the poor in New Orleans*—Rev.B.P.Aydelott,D.D. $10. 94 82
Cuyahoga Falls. Cong. Sab. Sch 11 00
Huntsburgh Q.Phelps and Mrs.R.S.Phelps $2. ea.—Miss V. R. P. $1. *for Indian M.* 5 00
Medina. Young People's Benev. Soc 8 00
Oberlin. Second Cong. Ch 12 57
Rootstown. Cong. Ch. and Soc 15 00
Strongsville. "A Friend" bal. to const. RICHARD GIBBONS, L. M. 10 00
Tallmadge. "A Friend" $15., Mrs. Rev. J. Seward $5., "Friends," $1., C.C. 65c. *for Selma, Ala.* 21 65
——— "A Friend" 6 00

ILLINOIS, $273.85.

Beecher. "A Friend" 18 75
Chicago. Mrs. Jane B. Eells 4 00
Chillicothe. R. W. Gilliam 5 00
Dunlap. Mrs. Elmira Jones 10 00
Evanston. John Williams, *for student aid, Fisk U.* 25 00
Galesburg. Mrs. E. T. Parker 20 00
Huntley. Geo.Van Luver and Friends 8 25
Knoxville. W. H.Holcombe $4.,Wm.Arms $3., Others $3 10 00
Lake Forest. Mrs. W. H.Ferry and Mrs.A. B. Williams $25. ea., *for student aid,Fisk U.* 50 00
Leland. Christopher Anderson 10 00
Mendon. Cong. Sab.Sch 20 00
Polo. Presb. Sab. Sch., *for Emerson Inst.* 10 00
Princeville. Wm. C. Stevens 5 00
Paxton. S. P. Bushnell 25 00
Payson. Cong.Ch. $8., Miss F. A. Spencer, a quilt 8 00
Quincy. H. P. Prentiss $5. Miss L.M.Robbins $5 10 00
Sandoval. Cong. Ch 3 55
Wheaton. First Ch. of Christ 6 30
Winnebago. "A Friend" 25 00

MICHIGAN, $563.57.

Columbus. Cong. Ch 5 80
Detroit. First Cong. Ch 495 68
Litchfield. Ladies Miss. Soc. of Cong. Ch. 10 00
Lowell. H.M.Clark *for student aid,Fisk U.* 11 00
Muskegon. Cong.Sab.Sch. *for student aid, Fisk U.* 35 00
Vermontville. Mrs. C. M. Sprague 1 09
Warren. "J. L. B." 5 00

WISCONSIN, $47.23.

Beloit. Second Cong. Sab. Sch., *for a student, Fisk U.* 9 00
Genesee. Cong. Ch 7 30
Hartland. Miss E. E. H 50
Menasha. Cong. Ch 17 43
Milwaukee. Rev. G. W. Barber 4 00
Oakfield. Cong. Ch 3 00
Port Washington. Mrs. M. J. J 1 00
Shopiere. John H. Cooper 5 00

IOWA, $129.62.

Bowens Prairie. Cong. Ch 10 00
Cherokee. "A thank offering" 3 50
Council Bluffs. Cong. Ch 39 77
Green Mountains. Cong. Ch 39 50
Hampton. Cong. Ch 10 00
Le Grand. J. V. Craig 2 00
Marengo. Mrs. M. J. P. 1 00
Osage. Ladies Miss. Soc 3 00
Tabor. Cong. Sab. Sch 3 60
Tipton. Ladies Miss Soc 15 00
Washington. D. P. Sturges 2 25

KANSAS, $233.37.

Burlingame. ESTATE of Edward M.Perrin. 233 37

MINNESOTA, $12.50.

Saint Charles. Cong. Ch 12 50

NEBRASKA, $47.

Franklin and Riverton. Cong. Ch 5 00
Highland. Cong. Ch 10 00
Linwood. Cong. Ch 25 00
Macon. Cong. Ch 5 00
Red Cloud. Rev. A. Maxwell 2 00

COLORADO, $5.

Trinidad. Mrs. M. W. Treat, *for Fisk U.* 5 00

CALIFORNIA, $10.

——— W. F. Montague 10 00

MARYLAND, $35.

Baltimore. "A Friend" to const. REV. HENRY H. GARNETT, L. M. 35 00

TENNESSEE, $151.60.

Nashville. Fisk University 151 60

NORTH CAROLINA, $84.34.

Wilmington. Sales $56.53, Cong.Ch.$12.94 and Sab. Sch. $7.62, Williston Sch. $7.25, 84 34

GEORGIA, $67.

Albany. Lewis De Graffmeid, *for Atlanta U.* 5 00
Atlanta. Miss Amy Williams and Miss M. L. Santley $10. ea., Atlanta University $2., *for A. U.* 22 00
La Grange. R. C. Gasway *for Atlanta U.* 5 00
Macon. Lewis High Sch 35 00

ALABAMA, $1.

Talladega. C. L. 1 00

MISSISSIPPI, $6.

Tougaloo. Tougaloo University 6 00

INCOME FUND, $47.64.

——— Avery Fund 47 64

TURKEY.

Constantinople. Rev. M. H. Hitchcock 5 00

Total, $6,941 78

H. W. HUBBARD,
Asst. Treas.

East Hardwick, Vt. "A few friends," by Mrs.L.W. Jordan *for rebuilding Emerson Inst.* 8 25
Hanover, Conn. Mrs. Ruth W. Allen and Miss Ruth E. Allen *for dormitories in Tillotson Collegiate and Normal Inst., Texas* 600 00